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HON. WILLIAM CLAFLIN.

In commencing what we trust will be a long series of valuable portraits of ministers and of public men who are identified with the Church, we properly begin with one who has won the headship of his State by worthy qualities worthily employed. William Claflin was born in Milford, Mass., March 6th, 1818. His father, Hon. Lee Claflin, was engaged in the rising trade that was ultimately to take the lead in Massachusetts manufactures. It had not then attained that position. Cotton lorded it over leather, and Lowell was looking down on Lynn. But the industrial forces and growing financial resources of the State must have many outlets. The new mills cannot employ all her labor or capital. One other form of labor had been gradually growing, in single little shops all over the eastern section of the State. All round Boston, these bits of houses were planted near the larger dwellings, and in them were gathered a half dozen workmen, busily plying hammer, awl, and tongue; for no workshop, or other shop, unless it be a minister's meeting, is such an arena of violent discussion of every theme, as an old-fashioned Yankee shoemaker's shop. No class of unprofessional men are so keen and intelligent. They require and repay the best of preaching. They are the most radical of radicals, — their fine theories, like spiritual emanations, being untrammelled by the impediment of practical embodiment. But this ultra-radicalism is offset by ultra-conservatism, and in no communities are parties in Church or State so minutely, sharply, or warmly divided.

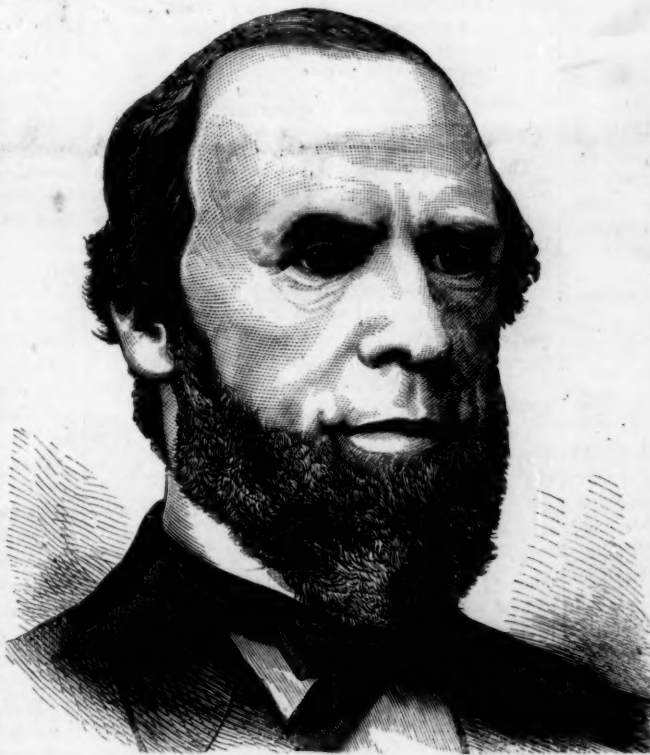
But this disputative body was as industrious as it was talkative, and from many towns, north and south of Boston, on every Saturday, might be seen, not a solitary horseman, but a succession of covered wagons, carrying to their market the fruit of these shops. Out of these single workmen, the master-mind, as is the case in all departments of labor, began to develop itself, and in every town a few men hired the rest, began to erect larger shops, and develop a greater business. In three or four towns, these chiefs appeared. Stoughton and Abington on the south of Boston, Milford on the west, Haverhill on the north, and Lynn on the east, were the leading centres of the trade — each developing somewhat different branches, Lynn being almost exclusively devoted to ladies' wear, and Stoughton and Milford to men's. All the immense business to-day of the former city, a town of 30,000 inhabitants, a business whose annual value amounts to several millions of dollars, is still confined to ladies' and children's wear.

In this atmosphere, the clearest and best of any in Massachusetts, far before the factory towns, the farms, or the commercial centres in sharpness of culture, William Claflin was brought up. Some have to go through great struggles with their grosser natures to attain to the clear vision that right must be right everywhere, in business, politics, or religion. Their education has been in the foul atmosphere of aristocratic sin, and they oppose bitterly the Word of God that speaks through the depths of their own souls, through the workings of His providence, through the cries of the oppressed. If they emerge into a better life, it is after long imprisonment in these dungeons and after much clinging to congenial chains and darkness. William Claflin breathed the best air of radicalism and religion from the beginning. A praying household, a true faith, broad views of the obligation of the State to put its religion into politics, to suppress intemperance by the only rational method of suppressing its cause, to abolish slavery, to recognize man as man, and all men as brothers, — in this electrical atmosphere of truth his spirit grew to its maturity.

He was prepared for college and entered Brown University in 1833. He remained only one year, when his father, thinking he would not be a minister, and ought not to be a lawyer, took him out and put him in his office. This judgment was, perhaps, the wisest, though it came from one who has liberally endowed colleges and seminaries, and helped many to a classical education. It put his son upon his own resources and developed him in that self-reliance which alone makes a true and successful man. His father had joined the business of a city merchant to that of manufacturer, and in these twofold

departments, his son acquired the preliminary training of a profession in which he was to attain wealth and eminence.

At the age of twenty-one, he began business for himself in St. Louis. He had no help but his own brain and will, his father wisely putting him upon his own mettle, that he might the better work out his own powers. He started in a small store on Main Street and lived in the humblest way of one beginning life. His business increased rapidly and he soon became a leading merchant, a position which he still retains in that city. Here, too, commenced his Anti-slavery career, which like many other Abolitionists, began in his becoming a slaveholder. Dr. Palfrey inherited slaves and thus was officially classed with the Southern gentry. Mr. Claflin became one voluntarily, and by purchase, — bought with his own money. He hired a slave owned in the vicinity, whom his master abused badly. He begged Mr. Claflin to buy him. He did so, paying \$1000 for him, — a large sum, for the young merchant, hardly yet started in business. His freedman worked for him faithfully, on good wages, paid a portion of the money that had been advanced for his redemption, and on Mr. Claflin's leaving St. Louis, the balance was given him. This fact was brought



up against him on his first canvass for a political office. Hopkinton put him up for Representative in 1848. His opponents made great use of his having been a slaveholder, to prevent his election. So the radical young man, in his practical benevolence, fell out with the radicals themselves.

He triumphed, and began his political career in that legislature. He assisted in the first election of Charles Sumner. He was soon found to be one of the most sagacious, as well as liberal, of the rising party; was put on their Central Committee, and became its Chairman. His intimacy with the leading men of his party in the State, and out of it, has been close and potent. He held the office of President of the Senate in 1861, and of Lieutenant Governor for the last three years. He has never sought for office, and has often generously declined a candidacy against friends whom he modestly considered his own superiors. His adhesion to the cause of temperance and prohibition has been always open and consistent. At the wine tables of others he never touches the glass. In his own sumptuous house and at his own state dinners to the most honored of the land, the bottle never mars the scene with its harmful presence.

He is a retiring, consistent Christian, joining the church at St. Louis in 1842; of which he has been a devout member unto this day. His benefactions know no bound of sect. The Congregationalists receive of his fullness as liberally as the Methodists, and other churches share freely of his bounty. The Sabbath-school is one of his favorites. The threefold duties involved in the management of a great business, a great party and great charities do not prevent his faithfulness to the service of the sanctuary in all its branches.

He has cultivated his mind by intense study, spending often most of the night over his books, after having devoted all the day to his business. His reading is extensive, his judgment clear and quick, his balancing nature always asserting the uttermost truth and working up to it by the nearest steps of worldly sagacity. Like Wilson, he moves his party towards the goal, and never breaks a present success on the rock of a too perfect and too remote righteousness. This trait makes him more of a party organizer, than a political leader of the most pronounced type. And yet so radical are his ideas that he would gladly see the most advanced demands of true reformers immediately adopted.

No color prejudice restricts his nature. He believes in the absolute unity of man and man. This class of our fellow-citizens never receive any mark of separation or ostracism at his hand. They are as freely welcomed to his parlor and tables as the most distinguished representatives of the white classes. He joined in a petition, years ago, to make Rev. Mr. Grimes chaplain of the Senate, and would rejoice to-day if ministers were freely stationed among us without regard to color. When it was proposed last year to give Frederic Douglass the honorary degree of LL. D. at the Wesleyan University, in company with him, he said it would have given especial pleasure to have had his name connected in the honor with that of this distinguished gentleman.

Gov. Claflin is in the prime of life, being just fifty years of age. He is tallish and slimmish, of light complexion, pleasant countenance, and easy manners. His address is very affable; and no person, of whatever station, feels himself looked down upon in his presence. His workmen and employees hold him in highest affection and honor. Every applicant for his aid, — and they count up hundreds, if not thousands, in the course of a year, — will testify to the uniform courtesy of his treatment. No minister, who applies for help for his church, is ever treated as though he were really a beggar. He invariably receives kind words and courteous manners, if he fail to get more substantial aid, which failures are very rare. No one, who is not subject to such calls, knows how wearing they are, and how much good nature is required to keep an even and a sunny soul, in such ceaseless trials of purse and patience. He is deeply interested in the success of the Boston Theological School, and is also laboring for a full collegiate institution, under the auspices of the Church in connection with this Seminary.

His gifts of public speech are less attractive than that of some public men. Yet a clear, simple English, rare good sense, abundant information, and highest moral tone, give his words a weight that more ornate oratory cannot attain.

Perhaps no biography of a man should be considered perfect in which his family was omitted. The Vicar of Wakefield would not have his portrait alone. Rightly to paint all the governor's family would make our picture, like the Vicar's, too large for the place where it is to be located. We must therefore content ourselves, with saying that few men are as well off and none better in the most important of human relations, home. His two handsome residences, in Boston and Newton, are made handsomer and handsomest by their attractions.

He will be a popular governor, not surrendering to the whims of the people, nor offending them by any extravagances. Joining the religious faith and practical wisdom of Governor Briggs with Governor Andrew's bold radicalism for the really right, he will combine the popularity of both, and achieve a lasting and powerful reputation in the chair they each so eminently honored.

Original and Selected Papers.

AT THE DOOR.

Outside my closed and noiseless door,
Shrouded from human eyes,
A watcher standeth evermore
In still and saintly guise,—
Standeth, with calm uplifted brows
And hands outspread in prayer;
Through summer's heats, and winter's snows
He stops and waiteth there.

Each morn I ope my narrow door,
And hear His patient tread,
And see the sheeny splendors pour
On His meek, dew-wet head.
Each eve faint glimpses through the dark
Of His shining form I catch;
And oft at midnight wake, and hark
To hear Him lift the latch.

Sometimes, I, timid, bid Him in,
My door throw open wide,
And then such glory gleams within
The sun looks dark beside!
I see such eyes of radiant grace
Through my low doorway shine,
I bow my head, I veil my face
Before the light Divine.

Oft, when some sin with fiery track
My weak heart overpowers,
And Doubt her wings folds, chill and black,
Over Faith's budding flowers,
And deeps of grief roll over me
While love and hope seem dead,
The door I open fearfully,
Thinking my watcher fled.

But no. I see the same meek form
Sadly and mutely wait,
Nor light, nor dark, nor calm, nor storm,
Can drive Him from my gate.
The glory of His eyes is dim
With tears for every grief,
He pleads down each hot breath of sin,
Forgives our unbelief.

O saintly Watcher close beside
My dark and narrow door,
Under Thy wings myself I hide
Weary, and sick, and poor.
In Thee my heart, tho' stained and marred
Doth find its truest rest,
When all my dwelling is unbarred
Unto my Heavenly Guest.

EMILY S. TANNER.

THE OLD CHURCH DOOR.

BY MISS ANNA WARNER.

"Behold a sower went forth to sow."
CHAP. I.

"I hardly know whether I ought to say I am most sorry or glad, that I must decline your obliging offer, ma'am," said the superintendent of the little Long Meadow Sunday-school. "Fact is, we have rather more than enough teachers already."

"So few children in the place?" said Mrs. Kensett.

"Ah, I don't know about that!" said the superintendent, laughing. — "sometimes I think there's more than enough children, too. Not in the school, however: our classes are hardly so large as the teachers would fancy. Seems a sort of waste of time, you know, to come, week after week, for only three or four children."

"O, I want no larger class than that," said the lady. "I think five is almost too large."

"Think so?" said Mr. Morton, "most people don't. They like more of a show."

"But the show — if there is any — should be in the work done," said Mrs. Kensett.

"True," said Mr. Morton: "exactly so. Are you settling in Long Meadow, ma'am?"

"Only for the summer, for change of air."

"There is no better air in the country," said Mr. Morton, with emphasis. "But that would make the arrangement of a class still more difficult. Such matters for a short time always are. The new teacher brings new ways, and the other classes are unsettled. Else I am sure we should be most happy. If indeed we had more children. But it's a small place — a very small place. And as you are an invalid, perhaps rest will be better than work."

"I rest better with some work," said Mrs. Kensett. "But I never thought of disturbing your settled classes. Do all the village children come to your school, sir?"

"Really," said Mr. Morton, "I hardly know! Yes — upon reflection, I think they do, — about all. There are the tavern children — some half dozen — of course do not come; and one or two more that I think of."

"Are there any families living quite outside the village?" said Mrs. Kensett.

"There are some," said Mr. Morton, "how many I can't say, — speaking of those that do not belong in any way to the society. A poor scattering set, for the most part, hid away among the bushes on Vinegar Hill. I believe the bell is warning us all to our places, Mrs. Kensett — shall I have the pleasure of giving you a seat?"

And up the white church steps went Mr. Morton, bland and benign; while Mrs. Kensett followed him softly along the little aisle, pondering his words, —

"Hid away among the bushes on Vinegar Hill!"

In every pause of the service they came back to her, with some such refrain as this: — "He came to seek and to save." — "Go ye into the highways and hedges, and compel them to come in." And then she pictured to herself the motley crowd thus gathered, and the servants returning with their glad answer: "Lord, it is done as thou hast commanded, and yet there is room." Room? — she looked around the little church, — even there, in God's house on earth, there was room enough and to spare. Where were the people that should have filled those empty seats? — and again her heart echoed back the words: "Hid away among the bushes on Vinegar Hill."

"There's room within the Church, redeemed
With blood of Christ divine;
Room in the white-robed throng convened,
For that dear soul of thine.

"There's room in heaven among the choir,
And harps, and crowns of gold,
And glorious palms of victory there,
And joys that ne'er were told."

The service was over, the people dismissed to their homes; and in the clear light of the summer afternoon they went singly on, in little clusters, along the green village roads. Some few wheeled off in open wagons to homes a half dozen miles back in the country; a yet smaller number were the happy owners and users of a close carriage, and saw as little as possible of the clover-blossoms on their way home. Undistilled clover fragrance was, after all, rather a common thing; and even new-mown hay must be bottled and labeled before they could find out its sweetness.

But clearly none of all these passers-by came from Vinegar Hill, — not one of all that whole congregation had ever been an outcast "hid away among the bushes." Mrs. Kensett lingered in her walk, gazing wistfully over the green landscape.

On every side the ground broke into a lovely mingling of hill and valley, with here a dark spot of lake, set in the woods, and there the foaming thread of a tumbling brook; the white church itself standing midway on one long slope, and clustering below it, more or less near, the village houses led down to the broad green valley which gave the place its name of Long Meadow. All fair, all glowing with June light.

"Can you tell me, sir, which is Vinegar Hill?" inquired Mrs. Kensett, as a belated farmer came plodding by. He stopped and looked at her.

"Vinegar Hill? Why! — Beant a-going there, be you?"

"Not to-night."

"Well, I wouldn't, 'cause it's an ugly place. Worst hole in the township. I wouldn't take evidence from Vinegar Hill, now," said the farmer, striking the heel of his boot against a stone with great emphasis, "not as to which way my cow'd gone! Might be sure I'd find her in just 'tother direction."

"But in what direction is the hill itself?"

"Vinegar Hill? why, it's there, back o' the church. Slid off from the back door, sometime, likely, and went a good way afore it stopped."

"What, that low green hill that seems all bushes?" said Mrs. Kensett.

"Ay, but it ain't all bushes, more's the pity," said

the farmer, shading his eyes with his hand as he looked. "There's houses enough there — too many; and rascals to fill one jail, and some to spare. Yes, that's Vinegar Hill, and a sour spot it is. Take more'n one church to sweeten it."

"And how many church members — if they worked faithfully, with God's blessing?" asked Mrs. Kensett, with one of her winning smiles.

The farmer stared, then broke into a puzzled laugh.

"Well, I couldn't rightly say," he answered; "fact is, I ain't much in that line o' business, — but it's the ugly spot. So, as I said, I wouldn't go nigh there. Good night to ye!" and he strode on.

It was early yet; the proud summer day bent its head but slightly, glancing over meadow and hill; and the long sunbeams held the ground against all claims of the white-faced moon, waiting so patiently to take her place. Mrs. Kensett sat down on a gray stone by the wayside, to look and think. The whole scene was wondrously peaceful; with something of that sweet, calm hush, which seems to have lingered about this seventh portion of time, ever since "God blessed the seventh day, and hallowed it." Hardly a sound stirred the air, though every green swell of land was dotted with houses and full of life, with windows gleaming in the sunshine, or even — in some deep woodland nook — glimmering and twinkling with an early candle: the Sabbath rest was upon all. Only as Mrs. Kensett turned towards Vinegar Hill, she felt the difference. It looked peaceful enough, with its close green covering that was neither forest nor undergrowth, but a scrub of thickset bushes: and a tinkle of cowbells moving slowly along from point to point, and a light hazy smoke that floated over the tops of the bushes, were the only signs of life. But as the sunbeams withdrew to higher ground, and twilight filled the valleys, there came up from Vinegar Hill a confused murmur, — not sportive, not rejoicing, not even like the wholesome hum of business, — but wild, lawless, and harsh.

Mrs. Kensett rose quickly and walked away. At first towards home, — then turned, and began slowly to mount the church hill once more; saying softly to herself — "to seek and to save." And as she went, a half dozen children came stealing up on the other side, from out the thickets of Vinegar Hill, and began with great spirit to play ball against the side of the church, and marbles on its old steps.

So busy were they with their games, so intent upon the ball and the marbles, that not one of them saw a little lady cross the stile of the church fence and come towards them. Not one knew she was near, until they heard a sweet voice asking, —

"Which of you little ones has been here before to-day?"

They all stopped and looked at her.

"Hi!" said one of the boys expressively, giving his ball a toss straight up in the air, and catching it again with great exactness.

"Come all the way up a purpose to ask!" said another mockingly; "and nobody don't know nothin' all about it no more'n she don't? — O dear!"

Gently Mrs. Kensett repeated her question.

"How many of you have been here before, to-day?"

"Well, I haven't, for one," said a little boy.

"Can't see whose business it is, nother," said he with the ball, playing one hand against the other, with most impartial skill.

"Might know we hadn't none on us been here," said a third boy. "Can't play ball agin a meetin' house full o' people. Guess there'd be a precious row if we did."

"We always does wait till they's all gone," said the little boy.

"Do none of you come when the church is open, and go in with the people?" asked Mrs. Kensett.

"Not us!" said the big boy, Sam Dodd by name. "Guess we know some better'n that."

"Tain't for us, you know," said little Jemmy Lucas; "we's too poor."

"Poor!" echoed the other; "yes, Jemmy he's poor enough, for most things. My father ain't."

"What are you all going to do when you go home to-night?" said Mrs. Kensett.

"Get supper."

"Is that all?"

"Enough, too," said Peter Limp, "when it's a good one. Jemmy Lucas'll like enough get a poundin'—but the rest of us don't care about that, ye see. It varies the performances, but it ain't interestin'."

"Do none of you say your prayers before you go to bed?" asked Mrs. Kensett. But nobody answered.

"Come," she said, "sit down here on the steps with me, and I'll tell you a story."

"A real story?" said Jemmy Lucas.

"A real, true story. But tell me first, where do you all live?"

With one voice they answered,—

"On Vinegar Hill."

"What, all of you?"

"Every one."

"What sort of a place is Vinegar Hill? I can see nothing but bushes."

"There's lots of other things there, you may depend," said Peter Limp, nodding his head. "More'n ever you see, I guess."

"Is it a nice place?"

"That's according as people thinks," said Sam Dodd, with a short laugh. "Suits me well enough."

"Mother says she didn't use to bear it," said Jemmy Lucas.

"Well, let's hear the story anyway," said Peter Limp, curling himself down on the steps. "Nobody needn't to worry over Vinegar Hill. I say let's have the story." And down they all sat, grouping themselves around the stranger lady in various attitudes of carelessness or attention; ready to get all the fun, and do all the mischief they possibly could.

AMONG THE TREES.

Our sorrows touch you not. We watch beside
The beds of those who languish or who die,
And minister in sadness, while our hearts
Offer perpetual prayer for life and ease
And health to the beloved sufferers.
But ye, while anxious fear and fainting hope
Are in our chambers, ye rejoice without.
The funeral goes forth; a silent train
Moves slowly from the desolate home; our hearts
Are breaking as we lay away the loved,
Whom we shall see no more, in their last rest,
Their little cells within the burial-place.
Ye have no part in this distress; for still
The February sunshine steeps your boughs
And tints the buds and swells the leaves within;
While the song-sparrow, warbling from her perch,
Tells you that Spring is near. The wind of May
Is sweet with breath of orchards, in whose boughs
The bees and every insect of the air
Make a perpetual murmur of delight,
And by whose flowers the humming-bird hangs poised
In air, and draws their sweets and darts away.
The linden, in the fervors of July,
Hums with a louder concert. When the wind
Sweeps the broad forest in its summer prime,
As when some master-hand exulting sweeps
The keys of some great organ, ye give forth
The music of the woodland depths, a hymn
Of gladness and of thanks. The hermit thrush
Pipes his sweet note to make your arches ring.
The faithful robin, from the wayside elm,
Carols all day to cheer his sitting mate.
And when the Autumn comes, the kings of earth,
In all their majesty, are not arrayed
As ye are, clothing the broad mountain-side,
And spotting the smooth vales with red and gold.
While, swaying to the sudden breeze, ye fling
Your nuts to earth, and the brisk squirrel comes
To gather them, and barks with childish glee,
And scampers with them to his hollow oak.

Thus, as the seasons pass, ye keep alive
The cheerfulness of nature, till in time,
The constant misery which wrings the heart
Relents, and we rejoice with you again,
And glory in your beauty; till once more
We look with pleasure on your vanished leaves,
That gayly glance in sunshine, and can hear,
Delighted, the soft answer which your boughs
Utter in whispers to the babbling brook.

W. C. BRYANT, in Putnam.

BEHIND THE SCENES.—SIXTUS FIFTH.

BY TRANSLATOR.

Serpent-wisdom was never more notably incarnated than at the period when Sixtus the Fifth occupied the pontifical throne. The sovereigns of Europe were at that time as complete a set of sharpers as ever met round a gambling table: king-craft had become their favorite science, and under the thin guise of courtly phraseology they nourished the most intense jealousy, and watched for an opportunity to "bamboozle" one another.

At the head of that delectable fraternity stood the pope above mentioned. Once (anno 1530) a bare-legged boy, guarding swine in the outskirts of Ancona; afterwards, Master Felix Peretti, student in a Franciscan convent; then (in regular succession) a scholar,

a philosopher, pulpit orator, inquisitor at Venice, general of his order, bishop, Cardinal Montalte; and finally "successor of St. Peter," under the style and title of Sixtus the Fifth.

Lying before us, is an old volume in the French language, written towards the beginning of the last century. It professes to be "*La vie du Pape Sixte Cinquième*;" but is, in fact, an indiscriminate and absurd eulogium on the sayings and doings of that remarkable man, from his earliest childhood to his demise, in 1590.

There is something ineffably amusing in the artlessness wherewith the author relates certain incidents which he considers as redounding to the credit of his hero; but which, for the most part, are sufficient, we should say, not merely to strip him of his saintship, but to consign him to—the lower ranks of human society.

The biographer informs us, for example, that for several years prior to the death of his predecessor (Gregory XIII.), Sixtus, then Cardinal Montalte, *pretended* ill-health, knowing very well that nothing was more apt to secure the election of a candidate for the holy office than the likelihood of his speedy demise, inasmuch as it opened the door to fresh chances for other members of the conclave. In accordance with this view, Montalte would never appear in public without a crutch or staff. His breathing was oppressed. He would cough much and distressingly after speaking a few sentences. He would fall back in his chair, as if exhausted, upon the slightest exertion. His features were pinched; his countenance was wan; and his form bent and tottering. In short, his entire physique announced the certainty of a speedy dissolution.

In addition to this, his Eminence appeared at all times so resigned, so benignant, so condescending toward all around him, even to his domestics, and especially to those who had offended him, or had done him an injury, that he gained the veneration and affection of all who approached him. He likewise succeeded "to an admirable degree" (we are gravely assured), in inspiring his brother cardinals with the belief that he had done for ever with the world, its honors and emoluments; and furthermore, he gave them to understand, that if ever he should harbor the thought of aspiring to the Holy See, it would be in order that he might have an opportunity of evincing his gratitude in return for the many favors he had received at their hands. . . .

Death at length pays a visit to the Vatican.

"Pallida Mors æquo pulsat pede pauperum tabernas,
Regumque turres."

Gregory XIII. (the distinguished reformer of the Calendar) dies. A new pope must be elected *instantly*. The conclave are assembled to perform the duty. One vote after another is deposited in the receptacle. The scrutiny takes place. The election of Montalte (the expiring cardinal!) is an accomplished fact.

What follows the announcement? Does his Holiness fall back into the arms of his brethren in a moribund condition? Does the pious man lift a thankful eye toward heaven, or cast an assuring or a farewell glance at his particular friends who awaited his acknowledgment? Nothing of the kind. In an instant, says this biographer (with manifest glee), the newly elected pope flings his crutch into the middle of the arena. He draws himself up to his full height; coughs like Stentor, spits like a Titan, joins in the *Te Deum* with a force of lungs that reverberates through the edifice, and assumes the port and dignity of Apollo! . . . When the master of ceremonies put the *pro forma* question whether it was agreeable to him to accept the sovereign pontificate, his Holiness replied, with a grave and majestic air,—*"I know not that I can receive that which I have received already, but I am willing to accept whatever else you may have to bestow, feeling that, by the grace of God, I have sufficient strength and energy to govern, not only the Church, but the whole world."*

Astounded at the sudden transformation, as well as disgusted at the duplicity which had so effectually hoodwinked himself and his brethren, one of the cardinals ventured to remark that the result of the election seemed to have had a marvelous effect upon his Holiness's health. "I will tell you how it is," replied Sixtus. "While I was in search of the keys of Paradise, it was necessary that I should go about stooping, with

my face turned towards the earth; but now that I have found them, it is quite natural that I should walk erect." Cardinal Rusticucci observed, loud enough to be heard by the pope,—*"The pontificate is a sovereign remedy,—it gives youth and vigor to old, sick cardinals."*

"I don't need to be told that," replied his Holiness, "I feel it is so from my own experience." In retiring from the chapel, Cardinal Farnese remarked to his friend, Cardinal Sforce,—*"Charles the Fifth repented on the evening of the same day on which he resigned his sceptre. I am inclined to think that some of us will be disposed to repent of this untoward election in even less time."* "It will be well if our repentance doesn't last longer than that of the Emperor," returned Sforce.

As soon as it was announced that the Church had chosen Montalte for its chief, the entire city was in commotion. It was Wednesday, April 24, one of his Holiness's lucky days. With the least possible delay, he repaired to St. Peter's, where he was received in the usual way by the canons, chanting "*Ecce Sacerdos Magnus*," &c. But every one was astonished at the unaccountable change in his personal appearance. "This can never be Cardinal Montalte! This is not the infirm old man that we used to see creeping along the streets, with his legs shaking, and his head resting on his shoulder," &c. . . .

From the very first it was distinctly foreseen by the cardinals that the reign of Sixtus would be characterized by unusual severity. Rome was in a desperate state; its municipal laws were set at defiance, and its highways and by-ways were literally thronged with impostors and robbers. The new pope had determined upon a radical change. He refused to throw open the prison doors as his predecessors had done on their elevation to the chair. Scores of young patrician malefactors had surrendered themselves to the authorities the evening before, under the fullest expectation that, on the morrow, they would be released without further trouble. Great was the consternation, therefore, when it became publicly known that it was the determination of the pope to have them punished. Every exertion was made to induce his Holiness to change his purpose. It was even told him that some of his own relatives were among the culprits. "So much the better," he replied, "I will commence with them." In less than a week the lifeless body of many a dashing young Roman was seen dangling in the air.

One morning, soon after his coronation, a document was posted on the walls of the city, offering a new suit of clothes, at the expense of the government, to every one who stood in need of decent apparel. Application was to be made on a given day at a certain place, where officers would be found to attend to the business. Crowds, of course, put in their appearance. Each individual, however, had to pass into a private chamber, where he was compelled to cast aside his old garments, and don his new attire, leaving the apartment by a passage in the rear. Many were found to demur to the conditions; but on being informed that the order was absolute, they saw no alternative but to throw their old clothes on the heap, and withdraw without them. What an *exposé* was that when the pockets of those tattered garments were searched by the prying officials! Money in abundance; papers implicating parties engaged in conspiracies, ecclesiastical intrigues, lampoons upon the pope; revelations of character that proved invaluable to Sixtus during the remainder of his reign; in short, a veritable key to the social and domestic relations of a large portion of his subjects.

Hardly had this arrogant man assumed the reins of power before he signified to the cardinals that the familiarity which had hitherto subsisted between him and them, could be tolerated no longer. Henceforth he was their chief, not their companion. "Christ," said he one day to a large gathering of the conclave, "has left but *one* Peter, *one* pontiff, *one* vicar upon earth. To him is confided the care of the flock—the keys of the kingdom of heaven—the power to bind and loose. To him—to *him*," he repeated emphatically, "was this authority entrusted. 'Thou art Peter'—that is, thou art the Pontiff—thou and *none* other." Cardinal Rusticucci ventured to remark, "I am surprised, your Holiness, at the extreme exclusiveness implied in those declarations, since you so frequently told us in the conclave, that it would be impossible, as it was unscriptural, to govern the Church without participation—without help." "I am aware I said so," re-

turned Sixtus, sternly, "and I then believed it; but from the moment I became pope I renounced the belief, and lest my conscience should have suffered from a change so violent, I have given to my confessor the power to absolve me."

But we must close, for the present, this ponderous old volume, with its blind adulation, antique French, mildewed leaves, and substantial binding. What a warning it affords to individuals inclined to drift in a certain direction. This is Rome as pictured by her friends—the Eternal City—the Fountain of Truth—the Infallible—the *Unchangeable*—with her massive piles of ecclesiastical architecture, so conducive to the development of true devotion! Alas, what a vulgo-lupine substitute for the evangel of Christ!

"The Congregationalist" is publishing some good anecdotes of the Puritan Fathers. One it tells last week of the great-grandfather of James Russell Lowell, shows that the poet's love of the pipe, of which his writings bear frequent witness, has been inherited.

A wager was once laid by two of the parishioners of Rev. John Lowell—who was pastor at Newburyport from 1726 to 1767—that if he were called up at any time of the night he would appear with a pipe in his mouth. Accordingly the experiment was tried. A loud knocking awakened him. Rising from bed he took his pipe, went to the kitchen fire-place, raked open the ashes, lighted his tobacco, and went to the door to see what was wanted.

Another of its anecdotes fits well the present hour. Forty years ago there was living in Westfield an old man, Deacon Fowler, a good man and a just. In extreme old age his mind was broken so that he could not remember the days of the week. One Sabbath morning he carried a pail to a cooper living near to be repaired. He was told that it was the Sabbath, when he went home in great distress. Early the next morning he called upon his pastor, Rev. N. I. Knapp, to acquaint him with what he had done, and ask for an opportunity to make a public confession on the coming Sabbath. His pastor tried in various ways to comfort him, and finally said, "You did not mean to do wrong, you forgot that it was Sunday." "That," said the old man, "is the very thing I want to confess, for the commandment is 'Remember the Sabbath day to keep it holy.'"

Moral.—When we attempt to justify an act we should take care that the excuse does not describe the wrong-doing.

For the Children.

"LED BY THE SPIRIT."

"Nearly a quarter of a century has passed, since when on a visit from this State to the far West, while stopping for a day in one of its most staid and Puritanic country towns, a little girl about twelve years of age, among other persons, was often passing through the room where I was sitting. At first I took no more notice of her than of the rest; but suddenly, as she was passing, I felt a strong impression that I must speak to her about her soul and her Saviour. Satan, as usual, suggested, 'Folly, all folly;' but I yielded to the first and best influence, and when she returned, asked her, as others were present, if she would please to show me the garden. She pleasantly said, yes. So, while showing me her flowers, I said to her all I felt impressed to say; and although I cannot now remember one sentence, yet I think I shall never forget the relief and sweet peace that I enjoyed as we returned to the house, although I could perceive no impression made upon her mind. Immediately after this we parted. Three years elapsed, when one day a lady, just returned from a visit to her native town, called to see me. It was the town where my heroine lived. She stated that she came to see me by special request. That soon after her arrival in R—, this child, now a young lady, called to inquire if Mrs. — did not live in her town; and when told that she did, was much delighted, and wished her to present me very many thanks for my kind warning three years before, as it was the means of bringing her to Jesus. And, added the lady, that was not all, as I had before been told by the people there, it was the means of the greatest revival ever experienced in that town, through that same little girl, who, like a true and faithful Christian, went around and exhorted others not to go, but to 'come' with her precious Jesus; until, in a little while, more than one hundred were hopefully converted, and united with the church." — *Christian Secretary.*

HE'S ALL RIGHT.

Last winter the writer of this incident was asked to visit the hospital of the institution where he is the chaplain, as a boy was said to be quite sick there. He

had been reluctant to report himself as sick, as he was a manly fellow and struggled very bravely against the disease. It was worse for him, because his fever, running unchecked for some time, had acquired great power and stubbornly resisted the remedies that were administered to him. The excellent physician of the House, however, did not consider him in special danger, but thought he had a good prospect of recovery. His name was Bown. He had been a member of a Methodist Sunday-school in the city, but had fallen into bad company, and his father, fearing the consequences, had him committed to the Refuge. The good instruction he had previously received was not lost upon him, but disposed him to yield readily to the religious influences of the House. He was quite reluctant to think of himself as very sick when the chaplain visited him. He was sure that in a few days he should be out again; but he said he was not afraid to die if it were God's will that he should. The chaplain asked him, "for whom the Lord Jesus died?" The expected answer to the question was the common one on such occasions,—"He died for sinners." It would have been a proper answer and entirely satisfactory. But such was not Bown's. With an indescribably touching look, he turned to the chaplain, and said: "He died for me!" He joined with great feeling, as far as his disease would permit him, in the Lord's Prayer, at the close of the petition that was offered in his behalf. He died a short time after, very suddenly, and quite unexpectedly to all. The school had just closed in the evening, and the boys were hurrying along the halls to their beds, when it was announced that Bown was gone! There was a hush at once, and the boys stepped slowly and solemnly towards their rooms. Immediately upon the giving of the message, a little fellow broke the silence of the hall by saying, so that all could hear him, "He's all right!" The expression was so emphatic and so singular, that the officer on duty, at the time, called the lad to him and asked him what he meant. "It's all right with Bown; he's gone to a good place," said the little boy.

"What makes you think so?" inquired the officer.

"Some time ago," he said, "the boys were snow-balling in the yard, and a piece of ice hit me. I turned round and saw Bown and thought he threw it. I was so angry, that I swore at him. He said he didn't do it. He led me with him into the wash-room, and took his Testament from his pocket and read to me. Then he said, I musn't swear. I know he's all right, if anybody is."

After the funeral services, which were held on the Sabbath in the chapel, in the presence of a thousand children, and of his parents and friends, his coffin was borne to the boat, to take his body from the island to the main land, for burial. Just as the boat was about to leave, the officer of the halls brought his Testament, which he had taken, after his death, from the pocket of his pantaloons where he had carried it. The corners of the cover were turned up, as they would naturally be from long occupying the narrow quarters where the book had been kept for constant use, and the leaves showed the marks of his fingers. The officer intended to have kept it himself as a memento of the boy, he had been so much affected by the circumstances attending his death, but he handed it to his father, and said, "This book rightly belongs to you, and you ought to have it." It was an affecting confirmation of the incident that had been related in the public services for the comfort of his friends. Bown, like the Apostle Paul, bore "the marks of the Lord Jesus," and even his young companions noticed them.

We are commencing a New Year. There is a cloud before us covering its events, but it will be all right, nothing can "trouble" us, if we constantly bear about in our lives with us "the marks of the Lord Jesus." We may be called away from this world so suddenly as not to be able to give our friends assurance of our trust in the Saviour, but they will have something better than dying words to remember, because they have long "taken knowledge of us that we have been with Jesus." We should begin the New Year, as King Frederick William, the predecessor of the present king of Prussia, commenced his reign. When he ascended the throne, June 7, 1840, in the presence of the chief officers of state and the heads of the army, he solemnly uttered these words: "As for me and my house we will serve the Lord." So evident was his Christian life,

that all who approached him, young and old, saw in him "the marks of the Lord Jesus." He once attended the examination of one of the public schools for which the kingdom of Prussia is so celebrated. A class was examined before him upon their knowledge of the different kingdoms of nature—the animal, the insect, the vegetable kingdom. The good king, desiring to know if the pupils really understood what they were talking about, asked them the question, "To what kingdom do I belong?"

A little girl started from her seat at once, and responded, "Your Majesty belongs to the kingdom of heaven!"

God gives us a wonderful power over others, children though we may be, if we do thus quietly, but positively, show in our lives "the marks of the Lord Jesus." Some of my young friends have read the interesting and profitable story of "Tom Brown's School Days at Rugby." They will not forget, if they have, the scene in the common dormitory, when the new scholar, a pale-faced, delicate lad, a perfect contrast to the brawny, noisy boys around him, before going to his bed, dropped upon his knees to pray. It was a strange sight in that room. No silent evening prayers had been said there by the boys before. If any had been accustomed to pray at home, they had shrunk from the ridicule of their fellows, when they came to the school. A moment's silence was followed by a laugh, and then a boot was thrown at the head of the devout and brave young Christian. But the scene had touched both the heart and conscience of Tom Brown. He admired the pluck of the pale lad, who had shown the courage of a martyr, and he recollected the home prayers of other days. He simply commanded silence in a voice that his room-mates had learned to respect, and then kneeled himself by the Christian hero who had set him so noble an example. The next night, and ever after, all in the room kneeled by their beds before closing their eyes in slumber.

A scene like this actually occurred upon one of the steamboat transports carrying south from New York a regiment of soldiers. Late in the evening, the colonel in command found a little drummer boy asleep upon the deck. He awoke the lad, and ordered him to go to a berth below. The cabin was crowded with boisterous men, card-playing, shouting, and engaged in the noisiest amusements. The lad laid aside his clothes, and then, in this strange company, amid this frightful confusion and noise, he kneeled by his berth and closed his eyes in prayer. The clamor was hushed at once; the whole cabin was as silent as a chamber at home; and then tears began to fall from eyes unaccustomed to weep. The Saviour had, in very deed, entered the cabin with His little disciple; for they "took knowledge of him that he had been with Jesus."

"The marks of the Lord Jesus" which we should seek "to bear with us through the year, are, as we have seen, a forgiving temper, a prayerful habit, a readiness to stand up for Him in all companies, even though it be a cross to do so, and a purpose to seek opportunities to do all the good we can, as He did who *"went about doing good."* We shall bear these marks on the outside if we have Jesus within us. We need not wonder how He can come to us and dwell with us. He knows how to do it. We have but to offer a simple, heartfelt prayer for Him to come, and He will "manifest Himself unto us as He does not unto the world." What a singular and blessed prayer that was which he offered when on earth. "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and hast revealed them unto babes!"

B. K. P.

SCRIPTURE QUESTIONS, NO. 1.

1. What was the name of Asher's daughter?
2. How did the nations regard the Hebrews?
3. What names had Mount Hermon?
4. What was called the land of giants?
5. Where was Moses forbid to pray?
6. When ought people to talk of God's words?
7. Might the Jews leave groves or trees near their altar?
8. When Israel drew near to do battle, who might go home?
9. What directions had the Jews in regard to trees?
10. What was the first thing they must do in coming to an enemy's city?

ANSWER TO SCRIPTURE ENIGMA, NO. 39.

"Serve the Lord with fear, and rejoice with trembling." — Ps. ii. 11.

Correspondence.

SCHLEIERMACHER'S BIRTHDAY.

BY REV. DR. LATIMER.

And who, pray, is Schleiermacher? Probably, there are but few, even of our theologians in America, who have any satisfactory knowledge of this great man, whose 100th birthday has just been celebrated very widely in Germany. The Catholic has feast-days for his saints, the great national poets, like Schiller and Goethe have their memorial days—why shall not such a great personality as Schleiermacher was, have his birthday celebrated by fitting rites? Prof. Seydel of Leipzig said well, in his oration at Dresden, on this festive day, "This is the Protestant reverence for genius, over against the Catholic worship of saints. That is real history—this, Catholic poetry."

Frederick Schleiermacher was born at Breslau, Nov. 21st, 1768. In 1783 he began to imbibe, among the Moravians at Niesky, those principles of the inner spiritual life that went far to mould his character and give the key-note to his theology. In 1787 we find him at Halle, studying theology in that noted University. From 1794 on, he stood in the pulpit and gave promise of lofty achievement as a teacher of Christian truth. In 1804 he began his activity in Halle as Professor of Theology, and thus by degrees was finding what was to be his life-work. In 1810 he took his place in the University of Berlin, and shone as a star of the first magnitude in that glorious constellation of great men. Long ere this, in 1799, he had sent forth his "Disclosures on Religion," addressed to men of culture who affected to despise religion as behind the age of "Modern Illumination." The next year, appeared his "Monologues," which, though written at this early period and not in strict scientific form, yet disclosed the central idea of his theological system. Following up these youthful writings, he issued volume after volume of sermons. With Schlegel he translated Plato in a manner that leaves nothing to be desired—and in various ways showed himself a very repository of all the wisdom of his time.

In his professional chair what a very Proteus he proved himself to be! History, Exegesis, Philosophy, Ethics, Dogmatics—what did not this wonderful man bring into the crucible of his thought and by the alchemy of genius turn it to gold? His writings, edited after his death in complete form, consist of 13 vols. for Theology, 10 of Sermons and 9 for Philosophy.

Schleiermacher was by no means old when he died in 1834, in the full blush of his fame, mourned over by his disciples as they saw their Elijah taken from them forever. Lücke estimates his *personelle* even higher than all else, saying, "When I remember what he was to me and many others in the pulpit, in the professor's chair, in society, and in his life, where the ethical power of the man towered above all that Berlin could boast, there rises to my vision an image of him, which is of more worth to me than all his scientific constructions." It is difficult for us, at this late day, and in so different a religious atmosphere, to estimate fitly the work that Schleiermacher wrought. But it is certain that his "Disclosures," addressed to those who sneer at religion, turned the tables upon the skeptics, and showed that they, the pretended advocates of science and philosophy, were themselves most unphilosophical. He proved to them that religion is a natural function of man's nature, and that he must worship, though all temples and altars had fallen. Thus, since his day, the coarseness of Paine and the sneers of Voltaire have been banished from Germany and even the better class of "dirt-eaters," such as all materialists are, argue against the advocates of religion on a higher plane.

Perhaps the greatest service rendered by Schleiermacher to religious science in his day and one that will never be forgotten, was the making religion in its essence wholly subjective. It might need an objective revelation to kindle this fire upon the altar of the soul, but without this inner fire all else would be in vain. So he declared that piety is neither the work of intellect, nor yet of will, but a feeling of entire dependence upon God. He has struck, it is manifest, the root of the matter, although he has not exhaustively declared the content of religion. Hegel, the philosopher, showed the weakness of his construction, in declaring, "If the feeling of dependence is all of religion, then the dog would be the best Christian." His service was to turn men away from external prescription and dogmatic formulas to the inner life and to ground religion upon the blessed, life-giving *ictus* of the eternal.

Still further, to estimate Schleiermacher fitly, we must consider him as standing between the old and the new time of German Theology—yes, more, as mediating the transition. It is evident that the difference between the spirit of the last century and the present, in theological science is world-wide. The last century was naturalistic and even skeptical, the present clings closely to the Scriptures, as the formal principle of the Reformation. The last century educated men of the type of Paulus and De Wette—the present gives us Ullman and Tholuck and Stier. Now Schleiermacher has done more than any other theologian of this century to bring about this change. He always deprecated an adhesion of his disciples to himself that should make an advance impossible, and he himself would have been most unwilling that Protestantism should stop with him.

But my limited space will not allow further discussion of this fertile subject. I have named this article "Schleiermacher's Birthday," and proposed to speak of events connected with its celebration. Here in Leipzig, an oration appropriate to the occasion was delivered by Dr. Kahnis, the author of an elaborate "Lutheran Dogmatics." He trod very carefully and gave an under estimate of this great man, whom some call the greatest theologian since the Reformation. Dr. Seydel, of this University, who was the orator at Dresden, gave a more genial representation of the man, and linked his name with Luther and Lessing,

as a benefactor of Germany and the human race. A second celebration here in Leipzig occurred in the hall of the Gewandhaus, under the auspices of the Reformed Church. Dr. Dreydorff was the orator and spoke with earnest appreciation of the wonderful man, whose bust, crowned with a green wreath, stood by his side.

As for myself, the day was celebrated at Halle. A few days before I received a note from Dr. Erdmann, the Historian of Philosophy, who has treated me with kindness like a brother's, inviting me to be his guest at the Schleiermacher dinner, and hear Dr. Tholuck speak on that occasion. At 11 o'clock the magnates of the University took their places, clad in gowns of various colors—the Medical Faculty in scarlet, the Jurists in blue, the Philosophers in purple and the Theologians in black. Dr. Tholuck spoke for three quarters of an hour, with highest appreciation of the many-sided man; though with manifest feebleness, exciting fears that his course of life is nearly run. Then at the hotel of Hamburg, about fifty of the professors seated themselves at a sumptuous dinner, and in many speeches extolled the great cosmopolitan in the world of science, who reflected honor on the University of Halle-Wittenburg. It seemed singular to see the grave men of this seat of learning, drinking the toasts as they were offered, and crying, "Hock," as they touched their glasses together. It was my fortune to sit between Drs. Ulrici and Erdmann, men well known in German letters, and I could but think of Goethe's couplet, written on occasion of a dinner at Coblenz, with Basel on one side and Lavater on the other;—

"Philosopher right, philosopher left,
World-child in the middle."

And so, after three hours of such high converse, I came back to Leipzig, feeling that Schleiermacher had wrought out his mission, "as man to speak concerning the holy mysteries of humanity," if nevertheless he felt himself to be "a citizen of a later time."

JAMES E. LATIMER.

Our Book Table.

SEARCH AFTER TRUTH. Addressed to Young Men, by Geo. N. Egleston. G. P. Putnam & Son. This work states the Christian Doctrines of Faith, Inspiration, and the Christian Life and Reward. Its readings are valuable. If its style were more inspiring, it would be more attractive. Its contents are not especially novel, nor its arguments particularly fresh. It will do good, but not much good.

HAPPY THOUGHTS, by F. C. Burman (Roberts' Brothers), is their first of the Handy Volume Series,—a very English looking book, without and within. The idea is odd, and oddly it is developed. It is simply the old game of "a penny for your thoughts," put into a book. Whatever hits him, down it goes. He lies on the grass, and catches at the ideas skipping about in his head, puts a pin through them and sticks them in this entomological cabinet. They are often funny, sometimes silly, occasionally brilliant and always good-natured: so that he could not have given himself in every mood,—though as he gives himself when drunk and sleepy, why not when mad? There are no happy thoughts on religion. The best and the worst (unless this last be included in drunkenness) don't get entrance here if they do into his life. It is, in fact, a novel in a new form. The man tells his own story in these memoranda, always busy in writing a big book on Typical Developments, yet actually writing a jolly, reeling, humorous story of life. It is a good idea well executed, except the drunkenness.

STORIES OF THE PRAIRIE, selected from the works of J. F. Cooper (Hurd & Houghton), is one of the best of the story-books of the season. Cooper has never had a successor in the broad handling of American nature. His forests are forests, his prairies, prairies. These are well selected, and better, by far, than any reduced copies of them that boys' books, so-called, weakly swathed in cheapest talk, produce. Cooper is at home in a fast vanishing type of our civilization. The volume is well illustrated by Darley. Buy it, East and West.

THE EMPTY CRIB (Carter & Bros.), a very beautifully printed memorial of a dead boy, by his father, Rev. T. L. Cuyler. Unlike most memorials, it consists of actual letters from the best sources, to the bereaved parents, and the sadly rich reflections of his own bleeding heart. Next to "Agnes and her Little Key," it is the best memorial of this sorrow. Less dramatic and less artistic than that rare work of genius and grief, it is refined and tender, and will draw all like afflicted souls to its sources of consolation—the grace that is in our Lord Jesus.

Nichols & Noyes have just published THE NEW ENGLAND TRAGEDIES IN PROSE. Messrs. Fields, Osgood & Co., are a little ahead of them, having done the same thing, from the pen of Mr. Longfellow, several weeks ago. The two works differ a little in their estimate of the ministry, though Mr. Longfellow gives Cotton Mather a better position than Upham in his history accords him. There are some historic differences, in which the right is with Mr. Longfellow, who is a most careful student of facts. Mr. Poole, Librarian of the Athenaeum, is preparing a paper yet more thoroughly defending the clergy of that period. It will appear in the April number of the North American.

THOROUGH BASE SCHOOL, by W. Ludden, Chicago. Root & Cady, Publishers, 67 Washington Street. This is a valuable accession to the list of text-books on the subject of Thorough Base. Its method is concise, its definitions are clear, and its process easy and unusually natural. Part I. is designed for such as desire only to play, and not to write harmonies. It is satisfactorily brief and unobjectionably clear. Part II. carries us most delightfully through the labyrinths of Chords, Resolutions,

Progressions, Cadences, Sequences, Modulations, Melodies, etc. Commencing with Chapter XIX., we have a brief treatise on *Musical Forms*,—a subject of great value, but seldom treated in common text-books on Thorough Base. It treats of the composition of melodies,—a subject greatly neglected by many modern tune writers. The examples are selected with care and analyzed with remarkable clearness. We commend Prof. Ludden's work to all students and teachers of sacred music, as a valuable aid in mastering or teaching the art.

THE GATES AJAR (Fields, Osgood & Co.), is a pleasant guess of the heavenly estate. It is made up on the line, "What can we reason but from what we know," and not on the line, "Eye hath not seen, nor ear heard, nor heart conceived the things which God hath laid up for them that fear Him." It projects the present state into the future world, tears, smiles, laughter, and longings, visits to their earthly friends, and recognitions and communions of those that are in heaven. The gates are not ajar, they stand wide open. The book is very devout, and very readable, and will be a comfort to every sorrowing soul, even though we must say at its close, to its author, "How do you know?" Its points are natural, yet may breed harm if indulged. God shuts the gates. It weakens our strength to be ever trying to open them. Work and wait, work and wait.

A TREATISE ON PHYSIOLOGY AND HYGIENE, by J. C. Dalton, M. D., Prof. of Physiology in the College of Surgeons, N. Y. New York: Harper & Bros., 1868. Why do not people study themselves? The human body is one of the most wonderful productions of God. The heavens declare his glory. So does the body. We may pass our lives and know nothing of the orbs. We must suffer if we are ignorant of ourselves. Yet many know more of astronomy than of physiology. They understand their horses better than themselves. They know more about the structure and nature of their flowers than of their children. The consequent evils are legion, disease, suffering, mental feebleness, and derangement, premature decay, and death. They impute to mysterious providence the pains that may be traced to the violated law of their physical frame. Their children droop and die. Then they bow under their weight of affliction, and vainly ask, Why, why this sorrow? Physiology would often answer, Wrong food, no exercise, bad air; some law is broken, and no miracle has averted the consequences.

Faith is cloudy, hope is dim, through indigestion. Irritability, impatience, anger, come through overtaxed nerves. Men go hither and thither for religious advice and consolation, while in many cases it is a knowledge of their own bodies they need. Every Christian minister and teacher, every parent, every man, woman, and child should be familiar with physiology. No one can afford to be ignorant of it. Among the first things taught to a child, should be the functions and requirements of its body.

The book before us is excellent. It is philosophical, comprehensive, pure in language, simple and easily understood, well illustrated and furnished with suitable questions, by which the reader may examine himself. It is well adapted to schools, and we cordially recommend those who are not at school, and who have not time for larger works, to possess themselves of the store of information presented in this treatise.

SUNDAY MAGAZINE AND GOOD WORDS, for December (A. Williams & Co.), are of their best quality; and there is no quality of a magazine better. The first has an excellent article on the Wesleys and their hymns, in which occurs the rare confession that the writer does not understand what was the experience of the Wesleys, when they felt that strange warmth which they called conversion. It shows how much need there is now of preaching the Witness of the Spirit. Dr. Young, in "Good Words," continues his excellent talks on catholicity and unity, stating the real end of the controversy, the oneness of the Church in divine forms. "Good stories, well illustrated, and other valuable papers, make up these best of the monthlies. Nobody will regret their expenditure who subscribes for either, or both of them, the coming year.

MERRY'S MUSEUM, bound volume, is a thoroughly live magazine. Miss Alcott is one of the withest of women or of men, and puts all her wit into her Magazine. Did she mix with it a real Christianity, she would be "unsurpassed." There is no livelier or prettier child's journal than this. Its bound volume is first-rate for New Year's or birthdays.

Bright, beautiful, and fresh, are the three words that best express our mind, as we take up the January number of our pet Magazine, and magazine for pets, THE NURSERY. Long may Emily Carter write, Oscar Pletsch illustrate, and John L. Shorey publish, say we, and ten thousand little ones.

Publications Received since our Last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Down the River, Optie,	Lee & Shepard.	
Words of Hope,	"	
Doty Dimple at Play, May,	"	
A Book about Dominies,	Roberts Brothers.	
Happy Thoughts, Burand,	"	
Reinmah,	"	
A Garden of Spices, Dunn,	Hitchcock & Walden.	
Orphan Anne, Dennison,	James S. Claxton.	
Snowstorms and Sunbeams,	"	
Greater Britain, Dilke,	Harpers.	Dutton & Co.
Watchwords for the Warfare of Life,	"	A. T. Graves & Co.
Eleonor's Lessons,	"	
Ladies' Repository,	Hitchcock & Walden.	J. P. Magee.
Boys and Girls' Magazine,	Lee & Shepard.	
American Educational Monthly,	"	A. Williams & Co.
The Ladies' Friend,	"	
Merry's Museum,	H. B. Fuller.	
Packard's Monthly,	S. S. Packard, N. Y.	
The Panoplist,	C. C. P. Moody.	
Byron's Poetical Works,	"	H. A. Brown & Co.

BOSTON, JANUARY 7, 1869.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All headed articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

RATES OF ADVERTISING.

Per solid line, Agate type,	first insertion.....	25 cents.
" " " "	each continued insertion.....	20 cents.
" " " "	" Business Notices," ¹⁷ first insertion, ...	35 cents.
" " " "	each cont'd ins'n, 80 cents.	

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NOTICE TO AGENTS.

In all cases where it is possible to do so, please send the money *with the names of the subscribers*, as this will save us much time, and many mistakes — do not wait for all to pay, but send the money and names together and pay for the balance at or before the session of your Conference.

Please be explicit, write in few words, and so plain that "he who runs may read," — all of which will greatly aid the publisher during the present pressure of business.

FOR NEW AND OLD.

We are prepared to offer to all of our subscribers, new and old, the "Riverside Magazine" and "Zion's Herald" for four dollars.

"The Riverside" needs no commendation. It stands at the head of the list of excellent magazines for youth.

The subscription price is \$2.50 per year: by this arrangement we can furnish it to our subscribers, in connection with the "Herald," one dollar less than the usual price.

We also allow the usual commission to ministers.

The same arrangement has been made with the "Golden Hours," our new Methodist Magazine for youth. First volume begins with January.

An aged local preacher of more than 70 years, writes with a trembling hand,—

"As the year is nearly closed, I feel it my duty, though a stranger to you, to write a few words about the good old "Herald." I have taken it for many years, and like it better the present year than ever before, — especially in its present form.

"I have felt an interest in its circulation and have obtained a few names."

Thank you, dear father, we will try all the more to do well, because of such words. Surely the "Herald" must succeed when the fathers join with the sons and daughters, in her behalf.

We shall print 8000 extra copies of our January number, — a number every one will want. We can circulate this additional number during the year if our friends and agents will give the "Herald" a single day of earnest work.

Returns are very encouraging—a few lack faith in an increase, but most send cheering words, and cheering lists. One faithful brother has sent us 25 new names already, with more to come. Go and do likewise.

DEAR BRETHREN OF THE NEW ENGLAND CONFERENCES:— We make our appeal to you, as the regular agents of the "Herald," to greatly extend its circulation, during the coming month. It is now printed in the handsomest manner, has abundant attractions for every eye and heart, and is offered at very low rates. If your canvass is thorough, you can easily add five thousand more to our list of subscribers. Compliments for the "Herald" come with every mail and from every part of the land. It is doing a great work for Christ and the Church. It occupies the most earnest and advanced position, as becomes its age and birthplace. They all esteem it an honor to your Conferences and Church. Hundreds of families and gentlemen will take it for its sentiments, its culture, its beauty, its portraits, its form. We offer you excellent stimulants. The books of our own Book Concern, the great Cyclopaedia, Lange's remarkable commentaries, magazines, pictures, organs for your churches, and pianos for your parlors. *These you can get, in most cases, with a percentage. No other paper is as liberal.* Take hold, then, for the "Herald." Let the minister that thinks he can do nothing, try. One brother of this sort, in a country town, just sent twenty-five new subscribers. Give a grand rally for the oldest and best of your papers.

We have arranged with Foster & Richardson, of Boston, to offer the Florence Sewing Machine as a premium for new subscribers, on the following terms:—

Machine No. 1, price \$63.00, for fifty new subscribers, at \$2.50 each.

Machine No. 2, price \$75.00, for sixty new subscribers.

We believe the Florence Machine to be the best sewing machine made for family use. We have one in use, which gives entire and unqualified satisfaction.

A HAPPY NEW YEAR.

In opening a new volume and a New Year, we make some changes which we have no doubt all will call improvements. Not as extensive as were made last year. Then we tried an experiment; a weekly journal of large circulation to be cut and stitched before it left the office, was a thing unknown in newspaperdom. A number of journals had adopted the form we were assuming, though only English religious journals had then attained that grace, and only one American one, "The Occident," has yet attained it. But not one of them had gone so far as to serve their paper to their readers in exactly the state in which they must have it before it is readable. "Harper's Weekly" has to have the home scissors or paper knife, and needle and thread go through it, before it is presentable. To put a paper in the family in just the condition in which the family wanted it, was a new attempt. It required time and expense. Some of our best journals declared it could not be done. "The Northern Advocate" pronounced it "impracticable." Our news would be behind the age, or the paper behind in delivery. It has been done. Our subscribers have had the "Herald" within a day of their former date, and in just the shape and condition that they required. That day's delay is very slight, if one would consider that, in consequence of this cutting and stitching, every paper has had to go down three flights, over quite a piece of sidewalk, up another three pair, through a girl's fingers and a cutting machine, down the stairs again, over the sidewalk and up another flight to the mailing-room. All that journey was added to the unborn "Herald" by that simple promise to cut and stitch. It has paid. We hear of not one subscriber that wishes to do that duty himself. He may be willing to do any and every thing else on the paper, even to writing all its articles (except the poor ones), but he prefers that the Association should use its own thread and shears, and give him the paper, to use a perfectly new figure, like Minerva from the head of Jove, full shaped and full armed at the beginning. This item has been of large expense. But for it, the balance sheet of the Treasurer would have inclined heavily in the right direction. By having our printing done at "Riverside" the "Herald" escapes these long intermediate journeys, and will, we expect, be ready for mailing as early as in its former form.

Another improvement we introduce into this issue ; a portrait. This is new in religious journalism in this country though "The Christian Times" and one or two other sheets in London have done it. There are many eminent men in our own and other churches, in New England and throughout the country, whose faces all will like to look upon. We shall publish one once a month, if our friends will rally to our subscription, so that you will get twelve portraits a year, which would cost more than the price of the paper, if sold separately. Our list opens worthily. We expect to follow it with well-known and honored ministers and members of New England and elsewhere, such as A. D. Merrill, Father Taylor, Dr. Webber, Elisha Adams, Ex-Governor Dillingham, Dr. Wise, John N. Mars, Henry Boehm, Dr. Durbin, our bishops, and other celebrities of our own Church, with such honored names as Kirk, Cuyler, Spurgeon, and others of other Christian churches. No feature will be more attractive than this.

In other points we shall aim to make every department most attractive. A multitude of choice pens work for us. A large corps of the best waiters serve our home and children's table. The Secular and Church intelligence, both Methodist and other, will be thoroughly prepared by the office editor, Mr. C. H. St. John, and kept up to the fullest mark of any journal. Our Missionary World is carefully made up by Rev. R. W. Allen, who sifts thoroughly all the missionary journals of Europe and America, and puts their best into our columns. Our missionaries abroad write us that they find the best summary of this news in the "Herald." Our Foreign political department is in the hands of Mr. C. C. Hazewell, the most competent writer in America to treat these topics. We hear loud approval of his papers. Gentlemen at Washington have acknowledged their great indebtedness to his summaries. He will supply our columns regularly and frequently: Our Farm and Garden will continue under the editorship of Mr. Hyde, President of the Massachusetts Horticultural Society. Farmers write that they find no farmers' journals necessary, so apt, systematic, and

complete is his weekly *resumé*. He will devote some space to the garden, and give our lady readers the benefit of his large experience in this fairest and most fragrant of the field of letters.

In our editorial columns there have already appeared articles from Abel Stevens, John McClintock, W. F. and H. W. Warren, F. H. Newhall, Daniel Steele, "Warrington," James Redpath, W. R. Clarke, Lucy Larcom, George M. Steele, Sydney Dean, E. O. Haven, D. D. Whedon and others. This is a token of the good things to come. They will continue to favor us with their views on current topics.

We beg our ministerial brethren to send us items of Church interest. When you send a notice of a marriage or a death, accompany it with a word on the state of affairs in your own or neighboring churches of any denomination. If a dedication occurs, write us an account of it before you go to bed that night. Wherever you are, in New England or out, we shall be glad to hear from you. Will our brethren constantly bear this request in mind? It will interest your people in the "Herald" and give it interest to others. We shall always very gladly receive such information.

And now to our every reader, in sunny South, or snowy North, on the shores of the Atlantic and Pacific, or in the centre of the prairie ocean, whether loving or neglecting Christ, a happy, happy New Year. May we long walk together in the only true converse and intimacy, that of free and independent souls. May these columns come weekly to your eyes and hearts, having in them nothing false, unmanly, or unchristian. May they speak the truth, the whole truth, and nothing but the truth. May they not shun to declare the whole counsel of God. The times cry out for such preaching. God has cast us into the furnace; he demands that we come forth pure gold. He is calling on the nation to lay aside every weight, and the sin that doth so easily beset it. He calls on the Church to do likewise. Sins yet grievously beset both the nation and the Church. Rum yet rules the State, and contempt and separation from our brother still too largely control the Church. Perfection is not yet reached. Let us all labor for it, pray for it, work for it, and may God greatly advance it in all the land and in every heart, to the glory and honor of His name, through Jesus Christ our Lord.

GOOD SIGNS OF THE TIMES.

There are indications of a profound feeling in favor of Church "unification" in almost all parts of the Christian world; and however equivocal some of these signs of the times may be, they have a good and grateful general significance to all charitable minds. The plans of "ecclesiastical" union, broached by Churchmen in England, and in this country, are gravely objectionable; and many suggestions on the subject, among kindred sects, in both countries, are, as yet, quite hopeless; but they disclose a growing conviction that a better fellowship of believers should be attempted; they foreshadow a future modification of our sectarian repulsions; they show an incipient idea which may yet become a dominant and, perhaps, a practicable sentiment in the evangelical world. When we remember that Christianity was about three centuries without an authoritatively determined creed, and nearly four hundred years without an authoritatively determined canon of Scripture, and that these were the days of the primitive triumphs of the Church, we may well distrust the importance of our mutually repellent opinions, and hope that modifications of them may yet take place, sufficient to allow of a better coalition of essentially orthodox sects.

The "Christian Alliance," and especially the "Young Men's Christian Associations," seem to be the best results of this tendency yet reached; and we are not without hopes, which we would hardly dare yet to express, of the farther consequences of these two institutions — especially of the latter, which is fast embodying in its catholic ranks "Young Christendom," and training it to the only legitimate terms of communion — the true spirit and working habits of genuine Christianity.

Our hope of Christian unification does not, however, depend much upon any possible modification of the fundamental creeds of Christendom, notwithstanding the example of primitive Christianity which we have cited. Most of what are called "evangelical denominations," are already essentially one in their funda-

mental dogmas, and it is obvious that the chief, the most rancorous sources of dissension, are secondary questions—questions of Church polity or Ritual formality. Surely the metaphysical question that still exists between evangelical Arminianism and Calvinism is not now recognized by either party as unchristianizing the other; nor does either party (the Episcopal Methodists, or the Presbyterians, or the Congregationalists) believe that its peculiarities about Church government are absolutely essential to genuine Christianity,—so essential as to interdict fellowship among the differing Christian bodies. The "Christian Alliance" has settled this point, and in doing so has, perhaps, unconsciously achieved an inestimable work for the future.

In fact, Ritualism, relative notions with their implications, and in a single important denomination,—the Baptists,—tenacity for a sacramental formula, produce the greatest repulsions and strifes of modern Protestantism, so far at least as Anglo-Saxon Christendom is concerned. And will not the growing sentiment in favor of Christian fellowship, and the growing disposition for coöperative practical labors abate, at last, these differences,—these unseemly, these almost puerile (let us say it) bigotries? We believe they will. We believe that all formal schemes of Church union will fail till there is a better *moral preparation* for it; but we think the moral preparation is rapidly going on, and will advance with geometrical progression henceforth.

We have alluded to one excellent and very important denomination, the Baptists. It has a large numerical sway and much practical energy, and has been especially eminent in its foreign missionary enterprise. What bars out this Church from complete fellowship with all other evangelical churches, even from all other congregational Calvinists? What but a stickling prejudice for a ritualistic fact,—the *manner*, not the spiritual essence or importance of a sacrament? What, in other words, but virtually another phase of the Puseyism, or Ritualism, which has for some years distracted and enervated the Anglican Church? What a spectacle for not only the Christian world, but for all infidels and gainsayers, do these brethren present in the exclusion of all who differ from them on this one point, from the clearest, the expressly scriptural rite of Christian fellowship,—of men whom they acknowledge to be genuine Christians, their own indisputable brethren in Christ,—men whom they willingly coöperate with in all other religious respects, and whom they even admit to preach in their pulpits. Is there anywhere in the Christian world a more astonishing example of "High Churchism," a more ugly or repulsive example of Church exclusiveness and uncharitableness? What if even "immersion" were the original *form* of the sacrament? Does a mere modification of the form with a retention of all the doctrinal and moral significance of the thing, justify this exclusiveness, this denial of communion? Could any example more dangerously exalt formalism? Can Puseyism or British Ritualism go to a more uncharitable or perilous extent? And if the mere manner of the sacrament is so important in this case, how escape absurdity in modifying so much (as Baptists, like us all, do) the manner of the other sacraments in omitting the washing of feet, the sitting at the triclinium, the singing of the Paschal hymn, etc.?

Robert Hall, the greatest of Baptist preachers, wrote against the "close communion" of his denomination, and called it "the very quintessence of schism." With the advance of education and culture, this uncharitable tenacity for a form must inevitably give way. Some of the most important men of the denomination are now demanding its abatement. Mr. Kennedy, noted some time ago as a remarkable youthful preacher in New York, has, after a sojourn in England where he has probably felt the influence of Spurgeon's "open communion" teachings, prepared a book entitled "Close Communion, or Open Communion—an experience and an argument," in which he renounces his former exclusive opinions, and advocates "open communion." One of our exchanges, noticing the fact, remarks that "Mr. Malcom in Rhode Island, Mr. Sawtelle in California, and others in the Baptist Church, are moving on toward the better way in this matter of communion. The younger ministers of the denomination are more disposed toward the open view than the elder, but even among these we hear the names mentioned of some of

the most learned and distinguished, who take the same stand with Robert Hall, Baptist Noel, Spurgeon, and others in England, in favor of open communion."

In fine, the occasions of "offense," of mutual repulsion among evangelical denominations, are generally though slowly subsiding. The idea of catholic Protestant communion is gradually getting a hopeful ascendancy. It is already passing from the condition of an idea into an effective sentiment, and taking on forms of practical coöperation in the great common work of the Church. Let all good men hail the change. It presages a new and blessed era in ecclesiastical history.

METHODIST SOCIAL UNION.

Boston notions still are born. The latest added to the family, is the idea of bringing the brethren of our different churches into more frequent communion. We have hundreds of members doing business in Boston and vicinity that never meet, nor ever know of each other's existence. Our various church movements need their consolidated consideration and help. A committee was appointed by the Boston Preachers' Meeting to consider the subject. Circulars were issued to all the churches in the vicinity, several meetings well attended have been held, and *The Social Union* is the organic result. It has elected Wm. Claflin, President; Isaac Rich, Jacob Sleeper, T. P. Richardson, L. W. Pond, and Liverus Hull, Vice-Presidents; A. I. Benyon, Treasurer; J. P. Magee, Secretary; with a Board of fifteen Directors.

It is proposed to have ten dollars admission fee, and twelve dollars annual fee: to meet once a month and dine and spend an evening together; to form each other's acquaintance and confer in this social and acceptable manner on the wants of the Church. Such an institution, if open to all members of our churches and congregations, will be a great benefit. Brethren in the beginning brake their bread together, and there is no intimacy more cordial than that around a hospitable board. Our younger brethren thus become personally familiar with their elders, the rising men with those that have arisen, the outer churches with those in the centre, and all are warmed with common love and zeal for their common mother. The Baptists have such a Union, which is very serviceable to their cause. They have shown more enterprise in this vicinity in the last few years, than almost any other Church, and they attribute much of it to the influence of their "Union." We hope this will be as complete a success. If so, it should be and will be followed by like Unions in all centres of population throughout the land.

TOADYISM REBUKED BY A KENTUCKIAN.

The anniversary of the Bible Society of that city and vicinity was celebrated in Lexington, Kentucky, Sunday evening, Dec. 20th. Rev. Dr. Taylor of New York, one of the Secretaries of the American Bible Society, was present and made a speech. Among other things, he referred to an extensive tour in the South recently made by him. He told of the hearty welcome and kind reception he had met with, of the esteem in which the Society is held, of the reorganization of auxiliaries, &c. In this connection he said he was told everywhere in the South, that "if the churches in the North" had treated the South as kindly as the American Bible Society had done, "all would now be peace and union and prosperity." He (Dr. Taylor) did not say it was so, or was not so;—but he did say that he repeated it "to the honor of the Bible Society."

A citizen of Lexington, who was present, and heard this "toadyish" remark, says:—

"Nobody but a resident here could appreciate the terrible wrong done by such a statement. Here, where so much has been said and done to create sectional hate, and to destroy confidence in the religion of the North; here, where men have, from this cause, ceased to support the American Bible Society; here, where an agent has come from Virginia to solicit funds to print the Bible in the South; here, where the rebel desire is to create and circulate a Southern literature, Southern school books, and even Southern Bibles, and to perpetuate and honor the aids and ideas of the rebellion. And that, too, when the report showed that one General Assembly Church (Northern I suppose) had given more than any two others named.

"But it is not true. If the statement did come from the South, it is false; and the facts, as well as the terms of the statement, sustain the contradiction. What is the work of the American Bible Society, but the expression of the Christian fidelity, and love, and liberality of these very Northern

churches who give their men and money to it? How can it stand and receive to itself, in the person of its Secretary, the false adulation, as a Society, to the dishonor of the churches from which the spirit, the men, the money, comes to prompt and enable it to do what it has so nobly done for the South? Every such word is an injury to truth, a dishonor to the Society, and a wound to its friends, though it may not be so meant. Surely, the nation and the churches have done enough to *pacify* the South, and all such uncalled for remarks by such persons, whose transient visits can never thoroughly acquaint them with the true state of society, or the leaders of public sentiment in the South, tend only to distract and agitate the people, and foster schism and sectional hate. We hear Democratic speeches enough, without any from this honored Society."

We commend these suggestions to all secretaries and agents who are facile in the matter of "toad-eating," and especially to this travelling Bible Secretary referred to.

NEW YORK METHODIST PREACHERS' MEETING.

[Correspondence.]

It is very doubtful whether in the whole range of Methodism there is a single institution that has a more thrilling history than our New York preachers' meeting. Without any formal or legal status in the denomination, it has been a *power* in the Church for fifty years, but at no time has it been more a power than it is to-day. What grand old fights for the truth, and what splendid old fighters have secured a record in the annals—unwritten annals as yet—of this weekly assembly of the Methodist preachers in this section of the Church. At the beginning, such heroes as Nathan Bangs and Laban Clark and Daniel Ostrander and Samuel Merwin used to gather to talk over the work. Afterwards, in the middle lifetime of the saintly club, such men as Floy and Perry and Curry and Hatfield and Foster, some of whom remain to this day, used to make the chips fly under their sharp axes; and now, every Monday morning, for two or three hours, the long dark narrow room in the Book Concern, where our sessions are held, is the liveliest spot in Methodism. The discussions are of the freest sort, and like all free things eminently loyal. No doctrine or peculiarity of Methodism is assailed in this den without an answering growl that might be called a full chorus. Membership in the institution is as free as the discussions, as every Methodist preacher on the globe has full right to speak and vote on all possible questions that the meeting may entertain. Just now under cover of considering the religious claims of the masses, our city Methodism is getting a very free airing. The most churchly among us are driven to the confession that, say what we will, Methodism, like every other protestantism, has a very indifferent hold on Manhattan Island; but we are waking up! This wretched and unsanctified million of human souls—this heathen city, or what is only a little better, this Roman and Jewish city—must be won to the Saviour. We must no longer make the dreadful mistake of thinking that we have no hopeful mission to Jews and Catholics. They must be saved, and the Methodist Church must do a large part towards saving them. The next great religious movement in this world is the salvation of New York City, and the hundred Methodist preachers that are hereabout are being wonderfully aroused to this mighty work. We have forty churches of our denomination in this city now, and the editor of "The Advocate" says we must have forty more at once; while younger men, with slower blood, say that twenty more will do to begin with; everybody, young and old, agreeing that, at all events, there must be an immediate advance along the whole line. A number of years ago, somebody, I hardly know who, tried to call the attention of our Church to the fact that we were not paying attention enough to our large cities—that we devoted ourselves too exclusively to the rural districts of the country. We are commencing to rectify that blunder, and I want New York to lead all the other cities of the Continent in this direction. A daily Methodist paper, which I understand to be a sort of pet idea with the editor of the "Zion's Herald," is a pressing and an immediate want of New York City. Such a paper properly manned,—a paper with an editorial corps of living men, men of sanctified genius, just such as our Church could furnish,—would be the signal-gun for the opening of the campaign. Why are we not wise enough to see our chance and brave enough to accept it? I have now in my mind five men: one in Boston, one in Chicago, and one between the two places, with one now in the South and one half way there, who ought instantly to be brought to this commercial and religious centre and intrusted with the creation and development of a daily Methodist newspaper. We have twenty laymen in our Church in this city, any one of whom could and ought to furnish the money with which to start the enterprise, and once gloriously started it would soon need to ask the help of no one.

I met an old Evangelist a few days ago, who said to me, "Keep your Church climbing, give them no rest or vacation, thorn them on to climbing, they will find rest enough when they have climbed to the very top." And it seems to me that such-like brave and earnest words ought to be rung out in the hearing of our whole denomination. We ought to break up our bureau of boasting, we have had enough of it for a hundred years. Let us talk nothing more of our million and a quarter of members when the whole world is lying in the arms of the Wicked One. It is time for us to break up our old camps—to put the army in marching trim,—to make arrangements to forage in the enemy's land, and to go forward to a bigger fight than has yet found a place in history.

New England did our city charities a good service in loaning

to us five or six years ago a Christian gentleman and minister who has so developed here that now we could scarcely get on without him. I allude to one of your spiciest correspondents — the Rev. B. K. Peirce, D. D., the permanent chaplain of the best established reformatory for juvenile delinquents on this continent or perhaps in the world. Dr. Peirce has just given, from the press of the Appletons, a fine stout volume of some four hundred pages devoted to the history of the "House of Refuge" with which he is connected. It is a little remarkable that with the amount of work required of Chaplain Peirce, he can find time to create such books as he has prepared during the last few years. One of the most useful and important of these, has been issued of late by our Book Room, under the pleasant title of "The Word of God Opened." The secret of his ability to do the work of two or three men, is found in his excellent health and unconquerable good-humor. He is one of those rare men who combine cheerfulness with seriousness. Neither in his mental nor moral make-up has he a single shred of the clown or the jester, and yet he is as full of sunshine as an afternoon in June. His present position as a counsellor in the reformation of juvenile delinquents, is one for which he has peculiar qualifications, and I believe that nearly, or quite a dozen years of his ministry has been spent in this kind of work; but I am pretty confident that the Church will not be able to spare him much longer for this outside service. A very complimentary vote, quite unsought for by him, at the last General Conference, came very near putting him into one of our chief editorial positions.

Brother Peirce is yet in middle-life, — a clear, forcible speaker, a fine debater and a good pulpit man, equally adapted to almost any place where hard work and pleasant culture are demanded. He is a graduate of the Wesleyan University, and that institution did a very proper thing at its last Commencement in conferring upon him the degree of Doctor in Divinity. Dr. Peirce is a good illustration of what the soil of New York does for a sharp New Englander. Some of the best men we have, both in business and in the professions, are birthright Yankees. I guess that the coming man will be a person born in Boston and developed in New York. It seems to require two such places to make a man large enough for these times.

Our meeting is to lose one of its leading members — Rev. Mr. Inskip. He is to be transferred to the city of Wilmington in the spring, if the Bishops will consent. Brother Inskip has been in our front ranks about New York ever since the Boston General Conference of 1852. It will be remembered that that Conference vindicated Mr. Inskip for certain conduct of his favoring pew-rentings in Ohio. I never understood much about the case, but have always presumed the General Conference was right; at all events, the circumstances attracted the attention of New York Methodism to Brother Inskip, and for more than sixteen years now our good brother has been very closely identified with this part of the Church. He was a brave disputant in the anti-slavery battles of the New York East Conference and came to be recognized as among the leaders in that movement. He has also been more or less identified with other public matters, such as temperance, and Know-nothingism, and war, and altogether has not had a very gentle or quiet life of it. About four years ago, from an attitude of some opposition, he was won to the blessed experience of Christian holiness, and his whole manner and temper were marvelously changed. He has the old fire and enthusiasm, but it is so controlled and directed that he can hardly be recognized as the same man. For two years he has been at the head of the great camp meetings that were held at Vineland and Manheim for the special promotion of Christian holiness, and will probably hold a similar relation to the third national camp meeting that is to be held on that subject at Saratoga next June or July. There is scarcely any of our brethren that would be more missed from our New York circles. We suffer very much by these transfers. Robert Hatfield enriched Chicago at our expense. Perhaps that wide awake city needed him; and he certainly has brewed many a healthy storm in that wicked town, but then New York needed him more. Why should Professor Lindsay have been taken out of this maelstrom — a man with his culture and power, — to be a quiet president of a college or more quiet professor in a theological school. Some of these things are wrong.

G. W. W.

THE BOSTON WESLEYAN UNIVERSITY CLUB held its second annual reunion at the Revere House on Wednesday evening, Dec. 30th. Elias Merwin, Esq., presided. Rev. Dr. Thayer offered prayer. After partaking of an elegant dinner, Mr. Merwin began the more elegant repast in a handsome address full of happy hits. Rev. Dr. Cummings spoke of the last hours of the earliest and longest of the friends of the College, Rev. Laban Clarke, D. D., also gave an account of the affairs of the University, which he reported in a flourishing condition. Mr. Osgood, of this city, was toast-master, and acquitted himself, as he did last year, very wittily. Some of his turns were unusually happy. Rev. G. Haven read a "poem," illustrative of college life, and Rev. N. Stutson read a fine poem prepared for the occasion. Prof. Johnston spoke of the fact that he had been acquainted with every student except one who graduated before he came, which one, it was suggested, was the celebrated pre-adamite man. General Fiske told a story of a reporter who published that a horse was shot under an officer in the army, and when asked why he told such a story, replied, "Because he gave me ten dollars to do it." He did not offer a like or larger amount to these reporters for making him pronounce a good speech. It was not necessary, for he made one of his happiest efforts. He was called out by the toast connecting him with Dr. Fisk, to whom he said that he was distantly

related. Profs. Lindsey and Warren, Mr. Parmenter, of the "Boston Journal," Mr. Roberts, Mr. J. C. Rand, Dr. Cooke, Dr. True, F. M. Stone, Bank Commissioner of Massachusetts, and others, participated in the speaking. The old college songs, Lauriger and Gaudeamus, and two original songs, were sung with the real college gusto, by all the "boys," old and young. About forty persons were present, and the "time" pronounced eminently delightful.

The reunion was a delightful affair, and will bear repetition. It brings together men from many ranks and relations in life, and knits them by a common tie of memory and affection. It will become undoubtedly an institution.

The following list of officers were unanimously elected for the next year: —

President — Hon. R. C. Pitman.

Vice-Presidents — I. W. Lindsay, F. M. Stone, E. O. Phinney, E. Cooke.

Secretary — H. W. Parmenter.

Treasurer — C. F. Gerry.

Committee of Arrangements — L. W. Osgood, G. L. Roberts, W. F. Mallalieu, S. F. Upham, J. C. Rand, Gilbert Haven.

MOTES.

A good Orthodox divine lately asked the irrepressible editor of the "Independent," "Why did those six Western doctors leave you?" "O!" was the reply, "because the patient is in good health." This excellent humanitarian health, will follow Paul's doctrines and instructions and go on to Christian Perfection.

The Amendment needed. — Let it not contain a word on suffrage nor schools nor any particular. Let it declare that when the Constitution guarantees a "Republican form of government," it shall be understood to forbid all discrimination between man and man on the ground of anything in the race, nationality, color, or deeds of any of his ancestors; and that any clause of any law, ordinance, or constitution that contravenes this principle is null and void.

The Union Pacific Railroad opens its time-table for the winter with this heading: "Union Pacific Railroad Time Schedule A: to take effect Sunday, October 25th, 1868." This is unnecessary impiety. If, when there are no towns in the mountain districts, cars, like vessels at sea, should be compelled to keep on, certainly they have no right to start from their chief depots on that day, any more than our foreign steamers should start from their ports on the Sabbath. The nation is the largest owner in this road, and should forbid this desecration. We trust its President will stop this business, or that some other member of Congress will see that its charter be modified, so as to prevent the sin. Our national highway must not be made a way of transgressors.

The "Springfield Republican" errs a little, — not, we trust, through strong drink, — when it makes our advocacy of Senator Wilson as Minister to England turn chiefly on total abstinence. That is not the worse thing in his favor, especially as Minister to a country where total abstinence and the prohibitory law are making rapid strides. Nor did we object to Mr. Sumner because he takes wine. That we regret; but because he is not so proper a representative of the American people, socially, as Mr. Wilson. Besides, we want him for home consumption. We have nominated him for Secretary of State, an appointment we are glad to see that the "Republican" seconds. Let us send a man of the people to England, such as we have never yet sent. It approves of Mr. Greeley for this post. We shall not object to him, even if he does, as it says, sleep under Mr. Chapin's sermons. He is one of the same sort as Mr. Wilson in all other good things, and if he could keep awake, would probably be convinced that he needed more orthodox preaching, and find his way to a sounder fold. Let the Minister to England be of the people this time. In Reverly Johnson, aristocracy has touched bottom. Now let democracy have a chance.

The "New York Observer" pays this tribute to the Methodist Episcopal Church. Speaking of the masses, it says: —

"We believe that the Methodist denomination is reaching them most efficiently. They believe and teach the doctrines of man's lost estate by reason of the fall, the necessity of the Holy Ghost to regenerate, the atonement of a Divine Redeemer, and the way of salvation only by repentance and faith in Christ. Would to God that those doctrines were preached with fervid eloquence in the ears of all mankind. They who hear and believe shall be saved."

Our wide-awake brother, Rev. F. S. De Hass, writes to the "Christian Advocate" a note in defense of the "relics" in the Metropolitan Church. In it he says: —

"As to the genuineness of the stone and wood, we have only to say that two years ago we sent out through the State Department to the Hon. J. A. Johnson, U. S. Consul General in Syria, to send us some cedar from Lebanon, and marble from the Temple, for our memorial Church. In response we received Oct. 1, 1867, without charge, two large boxes, one of marble collected from the debris of the Temple by the English exploring party now operating in Jerusalem, and the other filled with cedar and olive wood from Lebanon and Gethsemane, which we have used in the pulpit furniture and finishing of our church."

This confirms our statement, that stones from Mount Moriah might be obtained and wood from Olivet, but not from the Temple or Gethsemane. The English exploring party worked outside of the Temple area, and could only send debris from the hill in general. It is utterly improbable that any wood has come from Gethsemane: as well claim to have a piece of the true cross. Our consul could not get any more than a few lips and leaves from these few sacred trees. We do not object to the use of such "relics," but let us be assured of their

verity. Our national Church must have its "relics" as authentic as its doctrines and vitality.

Our heading gives a fine picture of Jerusalem, not as a relic, but as a living power. Some might mistake it for Boston, and they have other points in common, besides the "Herald." All will admire its beauty.

"The Liberal Christian" appeared the day after we noted its last absence. It is an able paper, and if it were only converted, would strengthen the brethren. When shall the denying become the believing Peter, who before the multitude to whom he preaches shall say, "Believe on the Lord Jesus, Christ, and ye shall be saved?"

PERSONAL.

President Cummings, of Middletown, has been lecturing in New York the past week.

Dr. Kynett, Secretary of the Church Extension Society, addressed meetings in New York, last week, in behalf of the cause of Church Extension. In St. Paul's Church, a collection of over eleven hundred dollars was taken up.

W. W. Cornell, Esq., of New York, has presented the new Washington Heights Methodist Episcopal Church, with lots valued at \$25,000.

C. C. North, Esq., who has been touring in the South and Southwest, brings encouraging reports of the progress of our Church interests in Charleston, New Orleans, and other cities.

While the Ambassador of China is welcomed to the courts of earth, his brother is welcomed to the court of Heaven. Says the "Christian Advocate": —

"Rev. J. A. Burlingame, of the California Conference, brother of Hon. Anson Burlingame, died in great peace at Sonoma, Cal., October 24, aged thirty-six years. His last whispered words were, 'Heaven! O rapture!'"

Theodore Tilton has made his lecture tour in the East, appearing before new and old audiences with increasing popularity. He is in danger of becoming the most popular of lecturers. We regret this, for we fear that it will spoil him as a very popular editor. It is hard to shine in two spheres. Leonard da Vinci was great in many things, but is remembered only in one. His lectures have not only a high moral tone, but a religious one. Only Gough has as much preaching, — Mr. Frothingham excepted, — and Gough does not use Scripture as freely or beautifully. Mr. Tilton crowns all his wit and practical sense with the best words of God. He can preach this glorious Gospel from the editorial as well as the lecture pulpit. He need not go abroad for religious editorials. His own pen can most handsomely do this most excellent of duties.

It will pain many to learn that Rev. George Crawford, of Brunswick, Maine Conference, has for several months been seriously suffering from ill health. Mr. C. was one of our most faithful and heroic army chaplains during the war for the Union.

Rev. J. E. C. Sawyer, of Bath, Maine Conference, has been engaged to deliver a series of about forty Temperance addresses, under the auspices of the State Lecture Committee, in the principal cities and towns of Maine. His appointments are so arranged that they will not conflict with his pastoral relations with the Beacon St. Society. The Committee hope to secure the services of Dr. Charles Jewett also.

Thomas Carlyle's farewell words to the students of Edinburgh University are very touching. They have the flavor of his earliest faith. Though Christ and the Bible are omitted in word, — a proof that his change is not complete, — their spirit possesses every line, and his pleas cannot be carried out without their sacred power and presence.

"Be pleased to advise the young gentlemen who were so friendly towards me that I have already sent them, in silence, but with emotions deep enough, perhaps too deep, my loving farewell, and that ingratitude or want of regard is by no means among the causes that keep me absent. With a fine youthful enthusiasm, beautiful to look upon, they bestowed on me that bit of honor, loyalty all they had; and it has now, for reasons one and another, become touchingly memorable to me — touchingly, and even grandly and tragically — never to be forgotten for the remainder of my life. Bid them, in my name, if they still love me, fight the good fight, and quit themselves like men in the warfare to which they are as if conscript and consecrated, and which lies ahead. Tell them to consult the eternal oracles (not yet inaudible, nor ever to become so, when worthily inquired of); and to disregard, nearly altogether, in comparison, the temporary noises, menaces, and deliriums. May they love Wisdom, as Wisdom, if she is to yield her treasures, must be loved, — piously, valiantly, humbly; beyond life itself, or the prizes of life; with all one's heart, and all one's soul. In that case (I will say again), and not in any other case, it shall be well with them. Adieu, my young friends; a long adieu. Yours with great sincerity, T. CARLYLE."

Rev. John Lord, L.L.D., commenced a very valuable course of University lectures to ladies, on history, last Tuesday (5th inst.), at Horticultural Hall. They will comprise many of the chief points and men of the ages. He is the most eloquent and scholarly lecturer on these themes in the country. Every lady, young and old, — if they are any of the latter class, should avail herself of this opportunity to gain more desirable knowledge.

We call attention to the advertisement of O. S. Currier & Co., and can recommend the firm to our friends.

The levee for the Jamaica Plain Church on the 14th, will be a rare entertainment. All the friends of Rev. Thomas Bishop, the pastor, will want to be present. See notice in Church Register.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE ITEMS.

Rockland is enjoying a course of lectures, the financial proceeds of which are to be devoted to the building fund of the large and elegant Methodist Episcopal Church now in process of erection there.

The new edifice for the use of the Methodists of Sheepscot Bridge, is now nearly completed, and is a well designed and finely finished structure. To the Rev. C. L. Haskell, pastor of our society in that place, much commendation is to be awarded for the zeal, self-denial and prudence with which he has successfully superintended this important undertaking. The dedication will take place about the middle of January. The sermon will be by Rev. Mark Trafton of Providence.

The Wesley Society of Bath will put up a new church in the spring. Their plan has been decided upon, and much work for the interior of the church is already being done. The old edifice that has now been removed to make way for the new one, had stood so long, that it had become almost historic. In it preached the giants of a former generation. At its altar were saved many whose warfare was long since accomplished, and whose voices, years ago, became silent on earth, that they might swell the chorus in heaven.

SOUTH BERWICK, ME.—Rev. O. W. Scott writes that the Church is enjoying a good degree of spiritual prosperity, at least a score of late having received the blessed evidence that their names are written in heaven. These converts have been gathered from all classes, from the youth of fourteen to the parent of fifty years of age.

CHRISTIAN CONVENTION.—Rev. O. W. Scott sends us the following:—"The York County (Maine) Christian Convention held its third annual meeting at South Berwick, Dec. 23d, 24d, and 25th. The Convention organized by choosing Col. J. M. Stone of Kennebunk, Moderator, and Rev. O. W. Scott, of South Berwick, Secretary. The following subjects were taken up in order, and discussed by the Convention with great spirit, and at the same time in harmony and love: namely, 'Lay preaching'—'Duty of churches in reference to moral reforms'—'How can the influence of Christian homes be increased'—'Pastoral visiting'—'Best means of promoting spirituality in the churches'—'Sabbath-school Literature, &c.'

"During the session the Convention was favored with two earnest discourses: the first by Rev. John Hubbard, subject, 'Nearness to the Cross'; the last by Rev. J. D. Emerson, subject 'Mediation of the Christian Church.' The best of Christian spirit prevailed throughout, and with adjournment we feel confident in saying, that the brethren separated with the conviction that such conventions as these go far toward unifying the church of Christ. The blessing of God was signally upon us, and throughout our discussions and our prayer and conference meetings, we felt that we were all one in Christ Jesus. May such conventions multiply."

KENNEBUNKPORT CENTRE CHARGE.—Rev. D. W. Barber writes: "The Lord has been remembering the people of Kennebunkport Centre Charge in mercy; and it is hoped more than a score of souls have been converted within our bounds this season. More have joined class than were resident members before, and the omens are favorable for still greater religious interest. Our late quarterly meeting was a precious season."

The Rockport church has struggled against great odds to get into a new edifice. It has at last entered its vestry, but its house remains unfinished. The brethren are not able to go on and finish without more outside aid. Their indefatigable pastor, Rev. Jarvis Ames, has devised every means to help them to the desired end, and has at last struck upon an idea which will greatly help them if their friends and neighbors will cooperate. He has prepared little boxes, with openings large enough to receive a thousand dollar bond and small enough to take in a penny. These he has located at J. P. Magee's and other places for the reception of gifts. If any brother or sister will take one for their own house or store, it will help a most deserving church in a most needy condition. 'Twon't hurt any one to have such a box on their mantel or counting-room, and it may help your brethren easily. Write to Brother Ames at Rockport, or to J. P. Magee, if you will do them so small and so estimable a favor.

CENTRE SANDWICH, N. H.—Rev. M. T. Cilley writes:—"The Lord has given us a prosperous year at Sandwich, N. H. The Society has repaired, painted and newly carpeted their house of worship at an expense of \$350.00, all of which has been paid. Soon after this work was completed, the reviving influences of the Spirit began to descend upon the church. The faithful few were drawn out in importunate supplication for the salvation of sinners."

In the latter part of October, Providence favored us in obtaining the valuable services of Dr. and Mrs. Palmer for a few days. The result was, a Pentecostal blessing came down upon the church and people. Many were greatly quickened, some wholly sanctified, and sinners were converted. The gracious work has continued until the present time, and is still progressing. Between sixty and seventy have been converted, a few of whom belong to adjoining towns. On Thursday evening, Dec. 24th, the people gathered at the M. E. Church and made their pastor a donation which amounted, in money and valuable presents, to \$125.00. This was a real donation, the salary having been previously secured."

SPRINGFIELD, VT.—Rev. E. C. Bass writes:—"The Methodist Episcopal Church in Springfield, Vt., has enjoyed continual revival interest for three years. Additions to the society have been made almost every month. More than fifty heads of families have united with the church. The good work goes on. Only the ordinary means of grace have been used. "The house of worship has been lately improved—repairs cost \$1900."

LOWELL, MASS.—Dec. 28th, Rev. G. Whitaker writes:—"The 27th was Missionary Sabbath with the churches in this city. It was a day of great interest, the fruits of which will long appear. We were greatly favored with the presence of Dr. Harris of New York, Assistant Secretary of our Missionary Society, who preached a very effective and interesting discourse in the Worthen St. Church in the morning, and brother E. W. Parker, recently returned from India, who preached with great acceptance and profit in the Central Church. The afternoon and evening were devoted to union meetings, in St. Paul's Church Sabbath-school in the afternoon and general meeting in the evening. Very able and interesting addresses were made by Dr. Harris and brother Parker, and impressions were made, not soon to be effaced. It was a good day indeed."

"Lowell will give not far from \$1200 for missions this year. "Mrs. Parker gave an address on the afternoon of the 28th to the ladies, upon Female Life in India. Brother Parker lectured in the evening upon Domestic Life in India."

PEABODY, MASS.—One of the most interesting little towns in Massachusetts is Peabody, lately a portion of Danvers. Besides its ancient historical associations, it is the birthplace of George Peabody of London, who has been as beneficent a contributor to the advancement of his native place as to the improvement and well-being of other cities and towns. The magnificent Peabody Institute, with its noble hall and rich library, is worthy of its founder. Here is to be seen the splendid miniature of the Queen, presented by her Majesty to the generous benefactor of the London poor, with Victoria's own autograph letters and the solid gold boxes that were given to him, together with other rare and costly curiosities, which the genial and gentlemanly janitors and librarians are always happy to exhibit. About three minutes walk from the Peabody Institute is the Methodist Episcopal Church, a very pretty edifice, with the parsonage over the way. There is not a more zealous and wide-awake society in the Conference than that which worships here; indeed, it could not well be otherwise, where J. O. Knowles is pastor. They have just terminated a course of lectures by some of our best-known men, which has been a pecuniary success and will somewhat relieve the burden that weighs heavily on the shoulders of a few self-sacrificing brethren. But with such men and women, and such a "power in the Church" as Brother Knowles, and, above all, with the continuance of God's grace, Methodism must "increase and multiply" in Peabody.

DEDICATION AT BARRE.—We are indebted to the "Vermont Messenger" for the following notice of the recent dedication at Barre:—

About a year and a half ago the brethren in Barre determined to thoroughly remodel, repair and refurnish their house of worship. They moved it back twelve feet, raised it up and built vestries underneath it (one large and two small ones), all above ground. A tower was built in front, surmounted by a steeple, the whole being 250 feet. A recess was added to the rear for the pulpit, &c. Inside, the house was newly lathed, plastered and frescoed. New pews, pulpit and gallery, with carpets, &c., were added, the pews being upholstered throughout, including the backs. The house is warmed from the vestries, apertures being opened in every pew for the passage of the heated air. We have also a good bell and organ. Altogether, it is considered one of the most tasteful, convenient and substantial houses of worship belonging to our denomination within the bounds of the Conference. The dedication took place on Wednesday, the 16th inst. The services were exceedingly interesting. The singing was of a high order, and all the services were conducted with great propriety, giving entire satisfaction to the people. The sermon was by the Rev. S. E. Upham of Hanover Street Church, Boston, on the text, 1 Timothy iii. 16: "And without controversy, great is the mystery of godliness; God was manifest in the flesh," &c. It was treated textually, and the several points brought to view were illustrated in an exceedingly able and interesting manner. Bro. Upham won all hearts by his extemporaneous and easy manner of delivery, his evident dependence upon the Holy Ghost, and his thorough mastery of his subject. Great and lasting good has no doubt been accomplished by this sermon, dealing as it did with vital issues, and restating and defending, with masterly logic and fertility of illustration, the fundamental doctrines of evangelical Christianity. Bro. Cooper, the Presiding Elder, preached to a large congregation in the evening.

SCITUATE HARBOR.—The religious interest continues here, and is attracting the attention of all the inhabitants, particularly the enemies of the people of God. Our hall is often full, also the church; and there is no unusual or special occasion given to the ungodly to cavil—but when God works "Satan" is always near. There are some every week who decide fully to be Christians—and many are almost persuaded to stand up for Jesus.

The brethren are anxious and determined to hold on till after the "harvest," praying night and day to the Lord for direction.

PROVIDENCE ITEMS.

The Rhode Island Woman's Suffrage Convention met in Roger Williams Hall, Friday, Dec. 11th.

As a convention it was a decided success. The attendance was large and orderly, and the whole programme, from organization to resolutions was carried out vigorously and harmoniously.

Among the women who made speeches were Lucy Stone, Abby K. Foster, Susan B. Anthony, Dr. Mercy B. Jackson, Paulina Davis, Col. T. W. Higginson, Fred Douglass, S. K. Foster and others. The speeches were, in the main, able, good-natured, and deeply in earnest. The women were far more impressive and popular in their oratory than the men. S. K. Foster gave a silly ranting harangue. Col. Higginson was smooth and rhetorical. He struck a blow at Rev. J. D. Fulton of Boston. He said that "Fulton's 'Cursed be Eve,' was from the same piece of theological cloth as Nasby's 'Cursed be Canaan,'" and merited the same answer and contempt." It was evident from the crowds that attended the Convention, from the orderly and earnest interest exhibited by all, that Female Suffrage has many strong friends among all classes, and that it is gaining new converts every day.

A Woman's Suffrage Association was formed, auxiliary to the N. E. Association, for the purpose of urging upon the Legislature and people of the State the adoption of impartial suffrage. Now commences another war of words and ideas—another campaign of Radicalism against "ye ancient time." Shall we ever have peace?

Rev. A. B. Earle, the Evangelist, closed his revival labors in Providence, Dec. 29th. He has been preaching to crowded audiences for over two weeks, and the interest of the meetings has kept up steadily. Through the holidays, Roger Williams Hall and several of the largest churches in the city have been filled to overflowing with interested hearers. Mr. Earle uses old-fashioned Methodist tactics—preaches *free grace* and full salvation. He invites penitents to "the anxious seat," holds meetings for those who are groaning after perfect love, and regular camp-meeting love-feasts. I am not able to state the numerical results of these union meetings, but they have been a great blessing to Providence.

The event of the week is the verdict of the Ecclesiastical Court in the case of Rev. J. P. Hubbard. Each member of the Court is before the public with a long and learned opinion. It would be impossible for me to give the details, or even an intelligible summary, in this item. Suffice it to say that Mr. H. is acquitted upon the general charge. Revs. Duane and Wheeler render their verdict of "Not Guilty." Rev. Mr. White judged him "Guilty." The opinions do not approve the course of Mr. Hubbard, but they fail to find him obnoxious to the Canons of the church which he was charged with violating.

CHRISTMAS AT DUXBURY.—Rev. Dr. Coggeshall writes: The children of the Sunday-school, with the pastor, were invited by an opulent family which have recently come into the place, and into the congregation, to a Christmas festival at their beautiful home. The "tree," with its multitudinous presents, for the Sabbath-school, for some neighbors' children also invited, the family and their servants (the latter a liberal share), was set up in an illuminated parlor. The supper, superb, magnificent, made one suspect that your old friend, J. B. Smith "was round;" albeit, we did not see him, certain of his complexion were present, doing the honors of this festive occasion. Everything went like a marriage bell, and the company broke up, rather late, with their hearts full of joy and gratitude, and their hands, pockets, and stomachs full of sundry other good things; and as they went out, many of the little guests returned, with bows, to give thanks to their kind-hearted and munificent host and hostess, who had provided all at their own expense, and also presided, with their own children, upon the occasion.

One result of all this has been, to make even those stubborn little descendants of the "Pilgrims" themselves, believe in Christmas with an almost perfect faith!

A NATIONAL PROHIBITORY LAW.—The Massachusetts State Temperance Alliance have sent a petition to Congress to enact a prohibitory law for the District of Columbia. It is time that this step was taken. Several States have enacted such laws, and when they have been enforced, they have proved their excellence. Congress ought to protect the District. It is needed for its own members. Senators of both parties disgrace the country by open intoxication. Representatives reel through the House or lounge drunkenly in their seats. The people are debased by such degradation. The citizens of the District need it. The great influx of colored population from the country subject them to this fiery temptation, and insures their ruin. The white population are even more inclined to yield to this temptation. They need the protection of the law.

But for far higher considerations should this law be enacted. Slavery was abolished in some of the States before it was attacked in the General Government. The first effort of the Abolitionists was to abolish it in the District of Columbia, and the first abolition act of the Government was to sweep it away here. In like manner the first act of the National Government in favor of temperance should be the enactment of the prohibitory law for the District.

Vermont, Massachusetts, Maine, and Michigan have set it the example. Let it be followed. Purge the District of rum. Relieve our legislators of this curse. Follow the steps of these States. Begin the work of National Prohibition.

Not until this cause triumphs will our liberty be secure. Rum is as great a foe of Republicanism as Slavery. It is a wider and a more dangerous slavery; for it makes its victims in every circle and every family.

The petition is forwarded to Gen. Wilson. We hope it will be referred to a special joint committee, with the Senator for chairman, and Hon. Oakes Ames, a member of the Alliance, for one of its members. Another is going up from the Washington Sons of Temperance. Let every church and every temperance association join in the petition. All good people in all the land should join in it. Will not our Conferences everywhere cooperate?

The Christian World.

MISSION FIELD.

THE AMERICAN BOARD. This is the oldest missionary organization in this country for the foreign work, and we greatly rejoice in its success, and in its present financial prosperity. It has appropriated for the foreign field, for 1889, \$547,500, an advance of \$22,500 on the appropriations of last year. They say that the above sum is "appropriated for the purpose of meeting the demands of our work upon its present scale. If, however, the missionary spirit shall be poured out upon our young ministers and candidates for the ministry, so that they shall give heed to the painful cry that comes up from our brethren in the Mahatta field, from the Gaboon, Central Turkey, Syria, and from the perishing millions in China, the Committee would gladly expend the amount (\$500,000) proposed at Norwich. Will not the churches pray, earnestly and importunately, that they may have this high privilege?"

METHODIST MISSIONARY SOCIETY. This society was organized in the city of New York, April 5, 1819, and Rev. Laban Clark, recently deceased, offered the resolution for its formation to the New York preachers' meeting, as was noticed in the "Herald," a few weeks since. The first year, the Society raised \$823.04; for the coming year it has appropriated \$850,000. Who can tell the amount of good the Society has accomplished during the nearly fifty years of its existence? What glorious victories has it won—what triumphs has it achieved? Dr. Bangs stated, at the opening of the Mission Rooms, 200 Mulberry Street, New York, that from close investigation, he was satisfied that, up to that time, there had been, at home and abroad, 60,000 persons converted to God, at least, through the instrumentality of the Society since its organization. Should not such a Society have a million dollars at least, to expend annually for converting the world to Jesus Christ?

FEJEE. The Feejee Islands, in the South Pacific, with a population of 300,000, have 50,000 persons attending the ministry of the Wesleyan missionaries. Is the gospel a failure among the heathen?

FROM OUR MISSION ROOMS.

SWEDEN. Rev. V. Wirting, our Superintendent, writes from Gottenburg, August 3, 1868:—

"I have just arrived home from my visit for this quarter to the several missions, and I have found the work in every place in a good and hopeful condition. Our missionaries are working diligently, and, as a consequence, through the Divine blessing, souls are awakened and converted at almost every meeting, and the friends bless God for the privilege they have to hear a Gospel which is proving itself, almost every day, the power of God unto salvation to every one that believeth. During this quarter we have had missionary festivals in Stockholm and Gottenburg, and these occasions proved of great interest to the friends. I presented the missionary cause, and the people showed their interest by giving liberally from their scanty means. In Stockholm they gave over 200 rik dollars, which is considerably more than \$50 in gold; and in Gottenburg about 140 rik dollars. This is about 60 cents per member in gold, and is well, considering the circumstances of the friends, who are generally of the poorer class. About forty have joined our societies during the quarter, and still they are coming. The work is spreading, and we have invitations from all parts of the country to come and preach. There is a great work before us, and we are often constrained to cry out, 'Who is sufficient for these things!'"

A NEW MISSIONARY SHIP. The London Missionary Society is building a new ship in the place of the John Williams, which was wrecked last year among the islands of the Pacific. She is named the *Samoa*, from the Society's principal mission in Polynesia, which was founded by the Rev. John Williams, in 1830. She was expected to leave England some time in October, and commence her voyage among the islands of the Pacific from Sydney, some time in March.

GENERAL INTELLIGENCE.

EPISCOPAL.

The "Church Almanac" for 1869 gives the following summary of the statistics of the Church:—

Dioceses, 39; Bishops, 47; Bishops elect, 2; Priests and Deacons, 2687; whole number of clergy, 2736; parishes, 2472; ordinations—deacons, 108; priests, 98; total, 206; candidates for orders, 331; churches consecrated, 38; baptisms—infants, 26,335; adults, 7067; not stated, 1890; total, 35,792; confirmations, 21,958; communicants—increase in 27 dioceses during past year, 14,365; present number, 194,692; marriages, 9945; burials, 15,346; Sunday-school teachers, 21,711; scholars, 194,046; contributions, \$4,547,889.28.

AN OFFER OF TRANSLATION. The Right Rev. Henry C. Lay, Missionary Bishop of Arkansas, has been elected Bishop of the new Protestant Episcopal Diocese of Edston, Md.

PRESBYTERIAN.

HOPEFUL STATE OF THE PRESBYTERIAN CHURCH IN THE SOUTH. Reviewing the late meetings of Synods and Presbyteries connected with the Southern General Assembly, the "Christian Observer" finds "decisive evidences of progress." Most of the reports speak of new churches built and desolated sanctuaries restored, and some of churches organized on new ground and of refreshing seasons of religious awakening.

The cause of ministerial sustentation and of missions, both domestic and foreign, has received the approval and free-will offerings of more of the churches than in any preceding year. Some congregations are procuring manses for their pastors—an example worthy of imitation by all.

Another encouraging sign of the times is the great increase of candidates for the ministry. One year ago, 18 candidates were receiving aid from our Committee of Education. In May last, there were 48, and the number now is 69. In May last, Dr. Baird knew of 72 young men desiring to preach the Gospel. Now he knows of 108 candidates, and doubts not that there are 200 in our churches, preparing, or desiring to prepare for the ministry. — N. Y. Observer.

At a conference, held Dec. 9th, between the Old School and New School Presbyteries of Buffalo, Dr. Lord, who was a participant in the separation of 1837, said that the real cause of separation, and one not much noticed at the time, was the refusal of the Assembly of 1836 to establish a Mission Board, under the charge of the Assembly, as the Old School men desired. The cause of dissension is now practically obviated by the yielding of the principle by the New School men, who have put nearly all their benevolent agencies, except foreign missions, under the charge of their General Assembly.

BAPTIST.

Rev. A. B. Earle commenced preaching in Boston last week. The "Era" says that eighty-two have been baptized into the fellowship of the Central Church, Salem, within a year. The religious interest at Scituate Harbor is increasing, and large numbers, old and young, are standing up for Jesus. Some thirty souls were converted during the revival which commenced in Brattleboro, Vt., under Mr. Earle's labors.

ROMAN CATHOLIC.

ROMAN CATHOLIC REVIVALS. The Franciscan Fathers have just closed "a Mission" in New Brunswick, N. J., at which over 4000 communicants received the communion. On last Sunday evening, the Fathers commenced a new mission in Williamsburgh, which will last about a fortnight.

THE AMERICAN CATHOLICS are asked to contribute \$250,000 to the College of the Propaganda at Rome, and they will make it half a million. Twelve wealthy Catholics of Baltimore have given \$22,000 to this object.

CONGREGATIONALIST.

The minutes of the General Conference of Minnesota, report 70 churches, with 55 ministers, 6 of whom are pastors, and 39 acting pastors; total membership, 2865; added during the year, 406; whole number in Sabbath-schools, 3820; amount of benevolent contributions, \$3004.16. — *Congregationalist*.

The minutes of the General Association of Missouri report 47 churches, of which 6 were added during the year; ministers 38, only 6 of whom are settled pastors; entire membership 1891, of whom 482 were added during the year, making a net gain of 217. These churches are yet young, only four of them being able to go on without assistance from the A. H. M. S., yet they have contributed \$5193.75 for benevolent purposes; and for their home work, including the support of the minister, and the Sabbath-school, church building and repairing, and mission work, they report \$32,111.07, which is an average of \$23.21 to each member. Eleven churches report revivals more or less extensive. — *Congregationalist*.

THE NEW HAMPSHIRE CHURCHES. The minutes of the last General Association have just been published, which show 192 churches with a membership of 19,058, which is 366 less than last year. Four new churches have been organized, and one disbanded. The whole number added is 905, of which 494 were by profession. The whole number removed is 1140, which exceeds the additions by 235. The number reported absent is 3673, which is 129 more than last year. This leaves the whole number of resident members 15,380. The whole number in Sabbath-schools reported is 236,000, which is 293 less than last year; and the whole amount of charitable collections reported is \$35,171, which is \$12,267 less than last year. The whole number of ministers is 191, of whom 47 are pastors, 75 stated supplies, and 42 without charge. Thirty churches are reported vacant.

THE CHURCH IN MAINE. The number of churches connected with the General Conference of Maine is 241; of ministers 176, only 59 of whom are pastors, the rest being either stated preachers or missionaries. The present membership is 20,000, with a net increase of 260 during the year. The average time of settlement of the fifty-nine pastors over their present charges is eight years. The State Missionary Society employed last year 86 missionaries, 57 of whom were ordained ministers; the remainder being students and licentiates.

MISCELLANEOUS.

The sermon of Rev. Albert Barnes on the occasion of his reaching the age of threescore and ten, was extemporaneous.

The average salaries of the New Haven clergymen are thus given: Congregational, \$3283; Methodist, \$1500, with parsonage; Episcopal, \$2600; Catholic, \$800, with parsonage.

A society called the "Universalist Women's Association," has been formed in Illinois, and will give its attention to educational and missionary work. It proposes to raise \$50,000 for the erection of a collegiate hall at Galesburg, for the accommodation of lady students, and as a centennial offering of the Universalist women of Illinois to the denomination.

At the annual meeting of Henry Ward Beecher's church, Dec. 11th, the income from pew rents the past year was reported at about \$50,000; donations to benevolent objects, \$40,000, besides the new mission school building, erected at an expense of \$60,775. Nine deacons were chosen for the year, and, on the proposal of Mr. Beecher, it was voted almost unanimously to revive the old office of deaconess, and Mrs. Morrill, Mrs. Fanning, and Mrs. Thalheimer were then unanimously chosen the first deaconesses of Plymouth Church.

FACTS ABOUT SPAIN. We condense from the London "Examiner," the following statistical facts, showing the advance Spain has made within the last forty years:—

"Forty years ago there were upwards of 3000 monasteries and nunneries in the kingdom. In the province of Galicia, two thirds of the landed property were in the hands of the clergy. In the whole Peninsula, fully one third of the soil belonged to the Church. The Archbishop of Toledo enjoyed an income of 500,000 ducats; he of Valencia, one of 200,000. The annual revenues of the State were 21,000,000 piastres; those of the Church 52,000,000! Something went also to the Holy Chair direct. The Holy See drew from Spain, between the eleventh and the end of the eighteenth century, the sum of 14,400,000,000 reals; between 1814-20, the sum of 41,525,226 reals; from 1820-55, 140,000,000 reals! In the year 1855, the Jesuit convents, and all those religious houses in which there were less than twelve conventuals, were abolished or secularized. The convents, in this manner, were gradually reduced to 800. A similar diminution took place in the ranks of the priesthood. At the end of last century there were 83,118 monks and 66,687 secular priests, besides 2606 officers of the Inquisition, in which number the so-called 'Familars' were not even included. But in 1861 there were yet only 39,885 priests and conventuals, the latter having already decreased to 6072. Corresponding to this diminution in numbers there was a secularization of mortmain property, which deprived the clergy of much of its power in the State and in society. It was the attempt of the Queen and the Ultra-Moderado camarilla to go back to the *ci-devant* state of things in Church matters, which acted as a continual incentive to revolution. The movement of 1854-55, which carried the Secularization Decree, also founded a new school system, of which the present generation of young men has had the benefit. We will not go into details on that point, but we may observe that the budget for educational purposes in Spain has, of late years, been as large as that of France, though France has 37,000,000 inhabitants, Spain only 16,000,000. Queen Isabella did everything in her power to stop the intellectual progress thus making; still she was not able to prevent the light from spreading. The statistics before us show, at any rate, that as regards the knowledge of reading and writing, Spain is by no means so much behind hand as is generally supposed. Out of an aggregate population of 16,000,000 in 1860, 2,413,944 males, and 716,071 females, could read and write; and 316,565 males, and 389,095 females, could read, but not write. Now, when it is remembered that even in highly-civilized England, so late as 1841, no less than 40 per cent. of the newly-married could not sign their names, and that even the latest statistics give 32 per cent. of newly-married people unable to perform that simple task, it is clear that the Peninsula, after all, is not so ill-favored in that respect."

Our Social Meeting.

J. G., of Dover, N. H., who signs himself "A Laboring Man," writes well on the current infidelity which has invaded his own city in its boldest shape. Read him. He puts his points strong.

We remember in our youth how with soap-water we used to enjoy the pastime of blowing bubbles. How with delight we watched them reflect all the colors of the rainbow as they sailed high above our heads. We now look back upon those childish sports and see in them the type of bubbles of a different kind, which in our manhood we now behold on every hand. We live in an age of bubbles. We have bubble-mining companies, bubble insurance companies, and bubble banking companies, and many others of like character. Puffed by high sounding advertisements, they generally flourish for a time, fleece the unwary and the simple (and sometimes a few smart ones as well) of their money, and then explode, leaving their victims sadder but wiser men. But a greater bubble than any of these is Modern Skepticism. Infinitely higher in its pretensions, it is also more substantial in character than all those bubbles which have reference only to things temporal, for it assumes to deal with higher interests, even those which shall affect us when time shall be no more. Like the chameleon, skepticism comes in every shade of color according to surrounding circumstances. But whether it comes in the name of religion, or avowedly hostile to the same, it has ever one purpose, to destroy our faith in Jesus as the Saviour of sinners.

It would greatly help us to settle the matter in our own minds, if we would only ask ourselves the two following questions:—First, If I give up Jesus Christ, what do I lose? Second, if I embrace this or any other form of skepticism, what shall I gain?

It demands that we give up Jesus, that we regard Him no longer as our substitute. Assert your freedom, it says; you need no Saviour. Human depravity is all a humbug. To give up Jesus implies to give up many other things. With Him we give up the Scriptures as an inspired record, for of the Book He is the alpha and the omega; the promised one in Eden; the risen, shining, exalted one, returning the brightness of the Father's glory and the express image of His person; the one whom the prophets foretold, and whom kings and seers longed to see; to whom all the types and shadows of the Patriarchal and Mosaic dispensations pointed. Him the Apostles proclaimed as the only Saviour for a lost world. And if we take Him away we leave the Bible nothing but a meaningless myth; we no longer regard it as the voice of God speaking to His creature man. Give up the Bible, and with it we give up all its glorious promises. We have no longer a light to guide us through the valley and shadow of death, and illumine the dark mystery of the grave. We sacrifice, too, that consolation which it gives when we take our dear ones and lay them in the cold, damp earth—the hope of seeing them again on the resurrection morn. We cast away its restraint upon the passions of men, and the last refuge of the oppressed, to which it points. How dark, how dreary the world, when all these things are taken away.

But what does this antichrist give? For he comes with bold and vaunting speech, talking of self-development, of liberty of thought, of freeing us from the rusty chains of worn-out dogmas and exploded creeds. Still, he brings no promises of present help or future reward, by which we may cheer and warm ourselves amid the chilling winds of disappointment, which blow o'er life's rough way. For skepticism is only a cold negation of all religion. He has nothing to bestow; and they who give up the hope of the Gospel for him, will act pretty much as if, on the coming of winter, they should burn their houses, and abandon themselves to the storm and cold of that inclement season. They will inevitably perish. To ask us to give up Jesus for such a bubble, is like asking the mariner in mid ocean to give up compass and rudder, and trust to his own unaided powers to bring the ship safely through the tempestuous billows, to the desired haven. Such madness could not but result in disastrous ruin.

Away with such boasted freedom, which only strips and leaves us naked and defenseless, exposed to every blast that blows. Away with thy shallow reasoning, Skepticism, thou art indeed the veriest of bubbles. Thy story is but the old one told in Eden, by the serpent, when he said, "Ye shall not surely die." To thy flattering lies, we answer:

"Fixed on this ground will we remain,
Though our heart fail, and flesh decay;
This anchor shall our souls sustain,
When earth's foundations melt away."

Dover, N. H.

J. G.

N. Perrin asks this pointed question:—

Where do children learn their first lesson in procrastination? Answer.—At home, with those religious parents who do not believe them yet old enough to be converted. The child sees it is not expected of him; so he acquires familiarity with saving truth, without applying it to heart and practice. By and by the parents find the child is going to follow up the

habit, in after years. But once established, the parents have to blame themselves, in part, if it is never broken off.

A good sister, H. C. S., sends a good word on
PERFECT LOVE.

My Christian friends, are you yet rejoicing in the blessing of perfect love? Can you now say that you are saved, fully saved, through the merits of Christ? If the question were to be put to the majority of Christians, they would answer that Christ saved them; but that he saved them now, they could not answer. Does not the Bible express the commands of God as fully to Christians to be saved from all sin, as it does to sinners to repent, and be converted? We, as the professed followers of Christ, are half converted, half saved. We believe some of God's truth; the rest we practically disbelieve. I fear this is the reason why the Church have so little power over sinners to induce them to come to Christ. Our unbelief stands in the way of God's manifestations of His love to them. God employs human agency in the conversion of souls. That agency is the Church. If the Church is not in the state where they can be the means of saving souls, those souls must be lost. Is not this a solemn thought and sad reflection? The Christian cannot realize to any degree the value of the immortal soul, unless he come into intimate communion with God.

Apropos of the tobacco disease, Rev. W. B. Young proposes this best of remedies:

I notice, among the advertisements in the "Herald," an antidote for tobacco. After having used tobacco for fifteen years, I found something better than anything I have ever seen advertised.

One year ago, the 17th day of last September, I felt that God, through His mercy, sanctified my soul. From that time, I felt I must leave off using tobacco. On the 22d of that same month I left off; not in my own strength, but, trusting God, I was enabled to leave off. But the desire was as strong as ever, and it seemed, at the end of a week, I should have to go to using it again. But at that time, I thank God, I did not give up to my appetite, but I came to myself, and I thought of what God had done for me—how He had changed me—that I hate the things I once loved, and love the things I once hated. I thought that if Jesus could save me from one sin, He could from all. I asked Him to remove the desire, believing that He would, and it was done. O for that simple faith in God! O for full salvation, that will save us from all our sins! Now I will say to those who are slaves to tobacco, that there is power to save us from this sin.

Appropriate verses, by T. of Charlotte, Vt., for the season, may properly conclude our meeting. They are on

CHRISTMAS.

Of all the days since earth was young,
When stars their Maker's praises sung,
And all in virgin beauty stood,
Which God declared was very good,
No day like this, of all earth's days,
Demand of man such ardent praise.
If worldly-wise men from afar,
Rejoiced to see the Saviour's star,
And with rich presents sought the babe,
And to him hearty homage paid,
While angels, too, from realms of rest,
With joy too big to be suppressed,
Came down, impatient for the morn,
To tell the shepherds Christ was born,
And then in song, before ne'er sung
By mortal, or angelic tongue:
"Glory to God for mercy shown
To man, good will, and peace unknown."
Shall the Jehovah, God supreme,
Become incarnate to redeem?
Did He His life a ransom give,
That we with Him in bliss might live?
Shall we, for whom such boon was given,
Neglect to sing the song of heaven?
No, angels' song shall be our theme,
In hearty praise to God supreme.
All saints will echo back the song,
In praise to whom all praise belong.
"Glory to God, to man good will,
Till Christ his reign on earth fulfill,
When saints and seraphs join as one,
In endless praise, to God the Son."

The Farm and Garden.

Prepared for Zion's Herald, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of Zion's Herald.

Mass. Agricultural College. We are fully convinced, from personal observation, that we have an Agricultural College, and in a very flourishing condition too. A farm of nearly four hundred acres has been secured in the beautiful town of Amherst, and several large buildings have been erected. A fine greenhouse has been added to the attractions of the place. There are over one hundred scholars already there, representing almost every part of the old Bay State. They stand very much in need of a large and commodious barn, both for the storage of hay, and for cattle. At such a place they should have specimens of all the various breeds of cattle, that the students may have an opportunity to compare them and decide for themselves which are best. The College has other needs which must and will be met by appropriations by the State and by donations from the friends of the enterprise. The State Board of Agriculture lately held its meeting at Amherst and brought together the prominent agriculturists from all parts of the State, and some from neighboring States, all of whom had an opportunity to examine the College and look over the farm as well as it is possible to do at this season of the year, and all seemed to be fully satisfied that the enterprise was in a very promising condition. President Clark seems to be just the right man in the right place. If indomitable energy and perseverance can make such an enterprise succeed, then the Mass. Agricultural College is destined to take the foremost rank among such institutions in this country.

Feeding Cattle. It is very important at this season of the year to give cattle enough to eat, but no more. Many careless

men and boys will stuff the rack full of hay, half of which may be wasted by being pulled out under the feet of the animal. It is an excellent plan to cut the hay or corn fodder, and wet or steam it, putting on a small quantity of meal or shorts, and then it will go down nicely and nothing will be lost. We believe a great amount of excellent fodder, of one kind and another, is yearly lost from careless feeding. The best farmers lose the least, for they are more careful and will not allow such freaks. All cattle should be so fed and treated that they will come out in good condition in the spring. The owner would better feed the cattle himself if possible; if not, look carefully after those who do.

Feed of Pigs. If possible, pigs should have their food warmed, the chill taken off at least. Small potatoes, boiled and mixed with a little meal, are excellent feed. If milk is plenty, quite small pigs should have it, for there is nothing that seems to suit them better. Pigs should be fed regularly, and never be allowed to squeal for food. If they are properly cared for, they will grow rapidly, even in winter.

The Age of Trees Planted. A writer on this subject says:—"Six years since I concluded to plant me an orchard. I went to the nursery, intending to get three or four year old trees, but was too late. They were most all sold. So I bought 400 two year old, and a few three year old. I planted them with the help of the nurseryman, and only one tree died. Pleased with my success, the next spring I planted 575 more; this time I got those three year old, that looked more like trees, from the same lot as the first. Of these I lost 20—gave them the same care and cultivation—and to-day any one seeing them would suppose the first planting one or two years the oldest; and the three year old planted the first year are not equal to the others. Not being quite satisfied, the next season I planted 1000 four year olds. I saved the most of them; that is, they just lived, and that is all, and are now large, awkward-looking trees, with no shape or symmetry. I shall have to wait till they make a growth and cut it half away, and then they would not suit me. My first planting are fine in form and thrifty, and this year I expect a fine lot of apples, while the others have no appearance of fruit."

Concerning the proper age for planting fruit-trees we have this concisely to say:—Peaches should always be transplanted at one year from the bud; plums, cherries, and dwarf pears at two years from the bud or graft; for standard apples and pears, good thrifty plants five or six feet high, and not over two or three years of age.

Reading for Farmer's Boys. An intelligent and thrifty farmer says: "But for the cooperation of my boys, I should have failed. I worked hard, and so did they. The eldest is near twenty-one, and other boys in the neighborhood, younger, have left their parents; mine have stuck to me when I most needed their services. I attribute this result to the fact that I have tried to make home pleasant for them. I have furnished them with attractive and useful reading; and when night comes and the day's labor is ended, instead of running with the other boys to the railway station and adjoining towns, they gather around the great lamp, and become absorbed in their books and papers."

Dwarf Peach-trees. Orchard-house culturists complained, some years since, that the health of the peach-trees trained for pot culture, was impaired, after a fair season of fruiting, by the cramped space the roots had to occupy. This remark led me to the idea of taking the seedlings of the Italian Dwarf peach as stocks whereupon to work the early market varieties, and to endeavor to produce really Dwarf peach-trees of any given variety, without the necessity of root-pruning, etc.

I consequently budded several seedlings of the Italian Dwarf with Hale's, Troth's, Amelia, China Cling, etc. Last year the buds started off finely, and I was anticipating for the ensuing fall some well formed Dwarf peach-trees, but contrary to my expectations, the buds kept growing, until by fall they averaged seven feet high, with bodies two and a half inches in diameter at the junction of bud and stock, while the latter attained the same heavy growth. The remaining seedlings in the same row, being left unbudded, averaged one inch in diameter at the ground.

This unexpected result proved that in the case of the peach, the graft influences the stock solely, and the latter has little, if any, influence upon the former; this being made evident by the stock of the ordinary peach assimilating itself entirely to the peculiar growth of the Italian Dwarf, when budded with that variety.

My next experiment was to take trees of the Italian Dwarf budded upon ordinary peach stocks, and by double working them succeeded in producing dwarfed trees of any given variety.

This may prove of some benefit to orchard-house culture, as peach-trees thus treated do not extend their roots as far as those of the ordinary kind, and can in a manner be considered as occupying the same position to ordinary peach, or I may say standard peach-trees, as the Dwarf apple does to the standard.

The Italian Dwarf peach seems to be a variety *sui generis*, as it reproduces itself identically in every instance. Albeit all my efforts to hybridize it with other varieties, I have never succeeded in producing a new variety, and as this type is so well adapted to pot culture, it is to be hoped that others will be more successful.—*Gardener's Monthly.*

GRINDING FEED.

Experimental farmers have long urged the importance, and even necessity, of chopping or grinding hay, as well as other food, for cattle and horses. The lazy drones have had a hearty laugh over the idea, and called it "book farming."

Now, the theory of chopping and grinding food is based on a principle which lies at the foundation of animal physiology. Rest is essential to the accumulation of muscle, as well as fat. If we wish to increase an animal in flesh or fat, we do not work him.

Now, a cow wants one-thirtieth of her own weight in hay a day, to keep her in good order; and we may thus calculate the amount of labor required to masticate the food, and fit it for the stomach. The labor of chopping or grinding 25 pounds of dry hay a day, is no small item. This excessive labor is performed by one set of muscles—the jaws; but by sympathy, affects all the other muscles; causes the blood to circulate quicker, the breath faster, the consumption of food greater; and still the growth of the animal is retarded.

If a machine was invented to grind hay, the ground article would approximate in value to unground oats, in producing fat and muscle. Chopping hay and stalks is valuable just in proportion as it approximates to grinding, and relieves the animal of the labor of grinding it. An animal fed on ground or minced food, may perform an amount of labor equal to grinding it fit for digestion, and fat as fast as another which does not labor, but grinds its own food.—*Working Farmer.*

INDELIBLE PENCILS.—LABELS FOR FRUIT-TREES.

I see there is a good deal said of late, in the papers, in relation to indelible pencils for marking wood labels for garden use. Now I will give my plan, which I think is a good one:—I buy a genuine Faber No. 1, which usually costs ten cents, then prepare my labels, (cedar is the best material,) and where I wish to write, I rub on a little common linseed oil, and write before it gets dry, and I have a writing that will remain indelible for years, at a much less cost than a fifty-cent pencil. If a little Japan varnish or dryer is added to the oil, it is better. Some use a little white lead in the oil, but it is not necessary. It is best to have a soft, black pencil.—*Cor. Iowa Homestead.*

The Righteous Dead.

Died in Leicester, Nov. 14, Widow MARTHA COOLIDGE, mother of Rev. J. Wesley Coolidge, of the New England Conference, aged 82 years. Sister C. was converted in early life, and for more than sixty years has been a consistent and devoted member of the M. E. Church. Her Christian life was marked by great modesty, earnest devotion, and love for the means of grace, from which, however, she has been detained for the last few years, because of her physical infirmities. Her last illness was very severe, which she bore with great fortitude and Christian meekness, until the death-angel called for her, when she sweetly passed away from a life of suffering to a heaven of rest. "Blessed are the dead who die in the Lord."

Leicester, Nov. 29, 1868.

U. L. MCCURDY.

MARY W., wife of Lewis H. Baker, and daughter of Joshua A. and Paulina Freeman, died in Wellfleet, December 14th, aged 80 years and 4 months. The sickness of Sister Baker was protracted and painful—at times extremely so; but she bore all with Christian patience, and looked forward with desire and confidence to the hour of her departure from time to eternity.

The last Sabbath but one before her demise, she received the Sacrament of the Lord's Supper upon her dying bed. Saturday evening before she died, was a time which will probably never be forgotten by those whose privilege it was to be in her sick room. Such complete victory I have seldom witnessed. She called all her friends, and taking each by the hand, addressed them in most thrilling and joyful words, while wave after wave of glory and holy love flowed over her spirit and the souls of the Christians present. With a tremulous but melodious voice, she sang, "Jesus, lover of my soul, let me to thy bosom fly;" also, "I'm going home to die no more." She now sings among the white-robed and glorified in Paradise. God grant that those counsels and exhortations may be heeded by all who were permitted to hear them, and that they may join her, and other loved ones, who are "absent from the body," but "present with the Lord."

Wellfleet, Dec. 17.

CHAS. NASON.

JONATHAN BROWN died at North Grantham, Nov. 15, aged 78 years. He had been a worthy member of the M. E. Church some 50 years. He filled the office of Trustee, Steward, and Class-leader with fidelity. He sustained with his presence, when in health, all the means of grace. Whatever his hand found to do, he did with his might. The Church has lost one of its strongest men, and the community one of its purest citizens. Few men have commanded, through so long a life, more universal respect and confidence, and few are more lamented in death. But he died in the Lord, and rests from his labors.

S. QUIMBY.

Died in N. W. Bridgewater, Sept. 7, BR. JASON E. MESSENGER, aged 63 years 9 months.

He had been a member of the M. E. Church in this place for a number of years, and had professed religion about 30 years. He was very constant at the means of grace, and was always ready to take a part, until he was taken down with quick consumption, and died in a very short time, leaving a number of children to mourn his loss.

MARY T. MESSENGER, daughter of the above, died Sept. 21, aged 32 years 9 months.

She was not enjoying good health when her father died, being afflicted with a spinal difficulty. She had professed religion twelve years, and was a good woman, indeed so considered by all who knew her.

Sister MALINDA HARTWELL died of paralysis, Nov. 8, aged 79 years and 8 months.

Mother Hartwell was one of the first members of the Church in this place, and was a very active member until old age deprived her of the privilege of the Church. She was taken some time in the evening, and died the next morning, without being able to speak to her friends; but we have no doubt it is well with her.

In North Easton, Sister HARRIET MARSHALL, wife of Dr. Calvin Marshall, died of paralysis, Nov. 16, aged 62 years. She had been a member of the M. E. Church in this place about twenty-eight years, and was one of the Christians that was always ready to speak a kind word or do a good act, as the case might require.

J. B. WASHBURN.

The Methodist Church in Shrewsbury has recently lost its three most aged members. ELMER LAMB died of old age in Boylston, Feb. 23, 1868, aged 92 years, 7 months and 20 days.

Father Lamb experienced religion about twenty-five years ago; joined the M. E. Church in Shrewsbury in May, 1846, within a few months of its organization. He ever after maintained a good Christian profession, evincing by his daily life, the power of the Gospel to change the heart. He died in peace, fully sustained by the hope of a glorious immortality.

JOSEPH CUSHING, father of the Rev. S. A. Cushing, of the N. E. Conference, died at Saxton's River, Vt., Nov. 2, 1868, aged 83 years and 3 months.

He was converted to God the 1st of Sept. 1829, in Putney, Vt., his native place, and where his remains repose, awaiting the resurrection morn. Soon after his conversion, he, with his wife, his son, S. A. Cushing, and four others, constituted the first Methodist class formed in Putney Centre, and for many years his house was a welcome home for the itinerants. Many of the old preachers of those days will remember his hospitality. He removed to Shrewsbury in 1848, where he resided until two and a half years ago. Though not without imperfections, it was ever his purpose to be a uniform, consistent, and faithful Christian. He was always found in the Sabbath-school until the infirmities of age precluded his going to the house of God. He died in peace, a good old man, and is doubtless safe in the land of rest.

Sister LAVINIA LIVERMORE, mother of Mrs. Dr. Hazell, died in Paxton Nov. 16, 1868, aged 77 years and 7 months.

She was converted in Springfield, Mass., and joined Asbury Chapel M. E. Church, nearly 50 years ago. In her Christian life, of almost half a century, she ever manifested a deep interest in the cause of Christ and in the church of her choice. After a severe sickness of three months duration, which she bore with great patience, she died peacefully without a struggle, and has entered upon her reward.

JOHN PATTERSON.

Shrewsbury, Dec., 1868.

The Secular World.

REVIEW OF THE WEEK.

The festivities of the Holidays have pre-occupied all minds the past week, and consequently the political world has been remarkably flat and dull. The Presidential reception on the 1st, was attended by the members of the diplomatic corps, all the army and navy officers in the city, the judges of the supreme court, members of the cabinet, the members of Congress remaining in Washington, and many prominent persons. The attendance of ladies was rather slim, owing to the extremely disagreeable weather. Nothing unusual occurred worthy of comment.

The sixth anniversary of the Proclamation of Emancipation was celebrated on the 1st, at Tremont Temple. The principal speakers were Wendell Phillips, the Hon. Henry Wilson, the Hon. Thomas Russell, and Mr. Harper.

A verdict of "guilty of murder in the first degree" has been rendered in the Twitchell case at Philadelphia.

General Rosecrans, United States Minister to Mexico, was officially received by President Juarez on the 11th of December.

The New Year was ushered in with a grand snow-storm, extending over the whole extent of the country as far south as Philadelphia and farther West than Chicago. Roads have been blocked up and railroads hindered in all directions. In New York, the usual observance of New Year's day has been seriously interfered with, and ladies who made extensive preparations have been much disappointed. There may have been a few more sober men in the city in consequence.

The Chinese Embassy have arrived in Paris.

It is reported that a *coup d'etat*, in the interest of the Duke de Montpensier, will soon take place in Spain.

Tax riots have occurred in Italy.

The new Niagara suspension bridge, the largest span in the world, was opened on Saturday.

The Cuban revolution is making steady progress.

Reverdy Johnson made a speech, at a meeting of the workmen of Lambeth, on the 2d, at which Newman Hall presided. His remarks were in the usual strain, which has such a beneficial effect on American stocks in Europe.

A monument is to be erected at Trieste, in memory of Maximilian.

The roof of the Auburn, N. Y., skating rink fell on the 3d, killing one boy, and injuring others.

The Indians of Arizona are troublesome, having broken faith with Colonel Price, and committed depredations and murders.

A Savannah despatch reports serious outrages by the negroes on the Ogeechee River, and hints that a worse state of affairs is imminent.

Providence, Bangor and other cities have been visited with extensive fires the past week. The "Providence Press" was burnt out; but in a few hours was promptly supplied with the requisite material by J. R. Rogers & Co.'s Boston Type Foundry.

It appears that the meeting of the Conference of the great powers on the Oriental question, which was fixed for the 2d inst., has been postponed, and the date of its assemblage, — if, indeed, it is convened at all — is now quite uncertain. The reason for this is, that the last of the insurgents in the Island of Crete have surrendered to the forces of the Porte. If this is true, it is certainly a very good — or bad — reason why the Conference have no need to assemble. A Constantinople despatch says that the Turkish Government, since the departure of the Greek envoy, shows good feeling towards the Greek residents of that city.

P. S. Later despatches state that the Oriental Conference is now definitely fixed for the 9th inst., after all.

A terrible colliery explosion occurred in Haydock colliery, England, on the 31st ult. Twenty-two dead bodies have already been taken out of the mine. These explosions are of frequent occurrence, of late, and the in-

itable mortality resulting from them is always great. The cause, when traced, is usually found to be gross, if not willful, carelessness. We believe the last casualty of the kind was caused by a workman lighting a pipe, which is strictly forbidden. Probably this catastrophe will be traced to a similar origin.

A despatch from Suez states that intelligence had been received at Melbourne, from New Zealand, that fifty European families had been murdered by Maoris.

Slight disturbances have occurred in Malaga, and other parts of Spain; but they have been easily suppressed. The National Guard at Seville has been disarmed, and the country is now entirely tranquil.

Morton and Thompson, the express robbers, were handed over to the United States authorities, on the 31st ult., at Windsor, Canada.

Letters have been received from Mr. Burlingame's Chinese embassy, in London, by which it appears the embassy confidently expects to find the new ministry disposed to liberal terms.

It is believed the English Government has sent an agent to watch Caleb Cushing, to see the United States does not get too much advantage in the Darien ship canal business.

A. L. Bryant & Co. advertising agents, merit all the success they have achieved. Faithful, prompt, and energetic, they have widened their field in a few years, and are now among the leading firms in the business.

T. C. Evans' Advertising Agency has recently been removed to the new building, No. 100 Washington Street. Evans has rare qualities for an advertising agent, and we believe he gives universal satisfaction to all with whom he has dealings.

Acknowledgments.

Rev. O. W. Scott, and wife, acknowledge the receipt of a Christmas gift of fifty dollars from friends in South Berwick, Me.

Rev. B. W. Chase, and wife, received from friends at Hillsboro' Bridge, N. H., twenty-five dollars, as Thanksgiving and Christmas gifts.

To Rev. C. H. Hansford, a silver American Waltham Watch (\$40.00); other valuables to Mrs. Hansford — in all, over fifty dollars' worth.

Mr. Thomas C. Page, agent of the Lamb Knitting-Machine Company, Chippewa Falls, lately presented to the "Ladies' Vestry Circle" connected with the Methodist Church, a beautiful Sewing-Machine of new pattern, made at the Company's works, and called "The Chippewas."

The ladies in return tendered him a vote of thanks for the gift.

At the Christmas Tree for the Sunday-school, the Pastor was presented with a beautiful Diary for 1899, together with some money for every month in the year.

Business Letters received to Dec. 31.

H. M. Ash, A. A. Allen, E. Alton, S. Allen, W. H. Anable, C. A. Angell, B. S. Arty, P. Akers, P. K. Andrews, C. K. Babbs, James Brierly, S. K. Ball, J. A. Broadhead, D. C. Babcock, 2. R. W. Bliss, J. Buck, R. H. Barton, J. D. Butler, J. W. Bridge, J. S. Burgess, M. Barlow, H. Beare, J. E. Budden, C. Birkett, S. W. Brown, G. W. Baldwin, H. P. Blood, Mrs. J. E. Barry, R. H. Barton, E. S. Best, W. R. Burdham, C. K. Babbs, E. Bloomfield, A. Bosworth, S. D. Brown, H. S. Booth, J. W. Bixby, J. W. Bowditch, D. N. Brummigen, S. Biddle, J. Bunting, S. H. Brown, H. Bartlett, G. R. Bent, T. Bourne.

A. B. Dutton, Thomas Cookson, James Campbell, S. A. Childs, I. C. W. Cox, D. M. Cress, E. E. Colby, J. Crawford, B. W. Chase, H. B. Clapp, M. T. Cully, W. H. Cummings, W. A. Clapp, I. S. Cushman, J. B. Carl, S. Corbin, J. Currier.

L. E. Dunham, L. Draper, W. F. Davis, J. Dixon, C. Dixon, J. McDonald, E. E. Dodge, C. N. Dinamore, C. U. Dunning, J. M. Dunning, G. W. Downs, T. F. Dow, E. Davies, 2.

Gilbert Ellis, S. L. Esed, G. T. Eaton, A. Eddy, N. Ellis, A. Evans, W. Emerson.

C. P. Flanders, 2. N. H. Fish, Geo. H. Fowler, C. Fuller, R. E. Fullerton, L. Fish, E. T. French.

J. B. Gould, W. F. Green, E. T. Graves, W. Greenleaf, H. Gaylord, Anna Goddell, O. N. Gammons, N. Goodrich, A. F. Green, A. W. Garvin, M. B. Gow.

Hiram Hunt, A. O. Hamilton, 2. H. F. Hunt, C. S. Hillman, W. M. Haskell, L. S. Hayes, W. B. Heath, W. J. Hamilton, M. L. Hewitt, W. C. High, 2. J. H. Hillman, J. Herrick, A. Hickox, E. F. Hinks.

C. W. Kimball.

J. W. Johnson, J. H. James, H. M. Johnston.

O. T. Lincoln, N. G. Lippitt, 2. N. Leavitt, J. S. Little, A. B. Lovell, C. V. Lane, W. B. Lewis, J. Liversey.

J. W. Mansfield, J. R. Masterman, H. B. Mitchell, I. Marcy, J. S. Marsh, W. P. Morey, J. Malone, L. Meredith, B. Mather, C. W. Mark, C. Moxham, C. C. Mason, J. Moar, A. B. Mason.

Chas. Nason, J. Noon, C. T. Nothrop, A. S. B. Newton, O. K. Nason.

A. Osborn, W. F. L. Oake, Henry Olds, H. F. A. Patterson, J. S. Preston, J. H. Pillsbury, A. A. Presbury, Piny Parker, P. B. Pease, I. A. Pease, J. O. Peck, C. A. Parmenter, S. Palmer, E. Perkins, A. W. Pott, J. C. Perry, M. A. Parkhurst, A. Plummer, A. Prince.

H. Ripley, S. W. Ricard, E. A. Rice, G. W. Reynolds, C. Robertson, W. F. Rouser, E. D. Reynolds.

S. E. Quimby.

W. H. Stetson, David Smith, H. C. Southworth, H. S. Russell.

E. Scribner, L. Rice, M. Sherman, J. K. Seary, Mary H. Stevens, S. Stoddard, J. F. Sheffield, S. J. Smith, D. P. Small, J. W. Spencer, R. H. Serwin, Charles Stokes, J. Stabler, W. S. Studley, J. H. Stuckney, L. B. Smith, E. Spencer, W. W. Scott, A. B. Sweet, A. F. Shaw.

D. P. Thompson, C. E. Towner, E. W. Virgin, E. S. Tyndall, M. J. Talbot, W. Tripp.

C. M. Vincent.

Charles Wardsworth, L. Wentworth, J. B. Warham, Joseph Wheeler, Wm. T. Worth, Leonard Ware, J. W. Willets, M. A. Waugh, D. Willis, John Willis, T. Whit-
tier, J. M. Ward, G. Whitaker, E. Wentworth, N. B. Winslow, J. F. Wellman, M. Wright, H. C. Westwood, G. C. Winslow, L. White, L. A. Whittier, M. C. White.

Methodist Book Depository.

Letters Received from Dec. 31 to Jan. 2.

A. A. Aikin — J. N. Albee — B. S. Arty — K. M. Anthony — J. Beman — W. D. Bridge — J. B. Brown — L. D. Barrows — A. P. Baker — H. R. Burgess — J. W. Brown — C. G. Bowker — A. Boothby — A. M. Brown — J. T. Beaton — S. Beedle — J. E. Budden — E. N. Braman — W. E. Bennett — E. C. Bass — G. R. Bent, 2 — W. B. Burnham — E. S. Best — C. P. Berry — J. W. Barber — N. L. Chase — J. C. W. Cox — F. P. Caldwell — C. W. Conings — L. P. Cushman — W. H. Crawford — A. Church — M. T. Cully — B. W. Chase — G. M. Carpenter, Jr. — G. W. Carr — W. H. Crawford — J. W. Cole — E. Clark — E. K. Colby — John Cobb — S. W. Cogshall — H. B. Copp — B. A. Chase — Geo. M. Carpenter, Jr. — C. Dixon — W. J. Dodge — E. A. Day — T. F. Dow — L. K. Dudley — T. W. Douglass — A. C. Davenport — Josiah Dutton — G. F. Eaton — W. E. E. F. Fife — N. Fagett — E. M. Fowler — L. P. French — J. S. Fish — H. H. Flek — H. F. Forrest — C. Fuller — D. Field — H. M. Gibson — A. Gardner, 2 — F. T. George, 3 — E. H. Greeley — J. H. H. — B. Gooden — A. F. Green — J. W. Gurnsey — E. Goodough — E. S. Gage — J. H. Gaylord — P. N. Granger, 2nd — John Gowan — A. Gardner — David Godfrey, Jr. — S. Holman — J. H. Hillman — C. P. Hopkins — H. W. Hallett — A. Hull — W. Hopkinson — F. S. Heath — W. C. High, 2 — P. Higgins — A. H. Howard — W. C. Holway — Geo. M. Hamilton — E. Hamlen — W. A. Jones — Wm. Johnston — J. H. James — J. Kendrick — A. W. Kingsley — B. N. King — A. B. Lovewell — H. Little — J. S. Little, 2 — J. Livesey — B. Lufkin — A. L. Ladd — Wm. Livezey — J. B. Lapham — J. W. Lewis, D. K. Merrill — W. A. Merrill — L. B. Makepeace — J. H. Moore — D. McIndoe — G. A. Morse — J. McDonald — J. W. Marsh — G. Moore — W. F. Marshall — E. McChesney — J. H. Mansfield — G. Martin — H. A. Mattison — M. Mooney — R. Mitchell — A. G. Miner — W. S. McKellar — C. C. Mason — C. H. Newell — J. Noon — G. W. Norris — C. Nason — B. Othman — N. P. Philbrook — G. O. Peck — E. F. Prentiss — A. Prince — Geo. R. Palmer — A. W. Paige — S. A. Rich — H. D. Robinson — M. W. Robinson — J. W. Rand — F. H. Roberts — D. B. Randall — S. Roy — A. T. Scott — F. A. Smith — C. M. Sawyer — M. Sherman — A. B. Sylvester — H. D. Stewart — J. W. Spencer — O. E. Sanders — G. De B. Stoddard — L. Smith — J. E. Stevens — W. Silverthorne — J. A. Strout — J. M. Shaw — C. P. Taplin — D. P. Thompson — H. P. Torrey — W. Turkington — J. Thurston — D. Terry — T. B. Treadwell — T. R. Tupper — N. Whitney — A. F. Waler — G. W. Whitaker — S. J. Whidden — G. G. Winslow — D. Wise — W. T. Worth — A. Woodward — L. White — L. Whitney — Geo. Whitaker — Geo. W. Wooding — J. Wagner.

J. P. Magee, 5 Cornhill, Boston.

THE UNION PACIFIC RAILROAD. — The winter weather has not stopped the work upon the Union Pacific Railroad, whose advance during the winter months will be constant, although, of course, less rapid than in the better working days of summer and fall. So much will be done, however, that the spring of 1899 will see the closing of the intervening distance between the Union Pacific, and the Central, or California division. Meanwhile, the Company gives ample security to Government that the road will be thoroughly built and equipped, in accordance with law. The President has ordered the continued issue of Government bonds upon the road, as finished, the recent special examining commission having borne decided testimony to the good character of the work. We take the following from a late number of the "Boston Journal": —

Referring to an article in a recent issue of the "Journal," on "Official Economy," a writer, in the interest of the Union Pacific Railroad, requests us to publish the accompanying statement, showing that the through line to the Pacific is already advanced so far toward completion, that the reported views of the President elect can have no application to this enterprise: —

"The entire line of road, reaching from Omaha to San Francisco, measures some 1820 miles; from Omaha to Sacramento, 1720 miles. Of this distance, the Union Pacific Company have built 960 miles westward from Omaha, and the Central Pacific Company 480 miles east from Sacramento, making 1440 miles built by the two companies. This leaves 280 miles between the terminal points of the already constructed roads and the direct road from Sacramento to San Francisco (100 miles), as yet untouched.

"The Union Pacific Company have graded, and have the material on hand for 120 miles additional track; and the Central Pacific Company have 60 miles additional well in hand. There is left only a small piece of road upon which the Government can loan its credit, and the respective companies can issue their first mortgage bonds."

He argues, further, that the companies building this line are in no sense chargeable with depleting the national treasury; that, as the interest accruing upon the Government bonds is paid by mail service and general Government transportation, the treasury is not out a single dollar in money. Nor is it likely to be, for it is probable that the Government business will grow into proportions that will retire the loan long before its maturity; that the Government does not loan the Company money, but simply its credit, and for this it takes a lien upon a tangible property, which, in the opinion of those conversant with the subject, will soon be worth several times the amount of the loan over and above the claims of the first mortgage bondholders, which are secured by a first lien upon the entire property, while the Government takes a second for its security.

TO CAPITALISTS AND INVESTORS. — The First Mortgage Bonds of the Rockford, Rock Island, and St. Louis Railroad Company, pay the Principal and Seven per Cent Interest First February and First August, in Gold Coin, Free of Government Tax.

A limited amount only of these bonds will be sold at 97½ and accrued interest in Currency, by Bankers and Brokers, Agents of the Company in different parts of the Country, and at the office of the Company.

Government and other Approved Securities received in exchange, at full market rates.

Pamphlets, giving full information, sent on request. H. H. BOODY, Treasurer, 12 Wall Street, New York.

Jan. 7.

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26.

FINE YOUTH'S PAPER. — The "Youth's Companion," in its new form of eight pages, is one of the handsomest weeklies published. The first number, just issued, is filled with a great variety of delightful reading, — has fine illustrations, — and, taken as a whole, is certainly a most attractive sheet for either young or old. Many years ago, when it was first published by Mr. Willis, many a boy or girl thought there was no reading to be compared with it; but this number shows that while it has grown in years, it has also grown in vigor, interest and brilliancy. It is for sale by all newsdealers.

Jan. 7.

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16.

TO CAPITALISTS AND INVESTORS. — The First Mortgage 7 per cent. Bonds of the Rockford, Rock Island, and St. Louis Railroad Co., pay both principal and interest in Gold, and are free of Government Tax.

This enterprise has long since passed the point at which its completion could be considered doubtful. Nearly half the line is substantially ready for the rails, and contracts are in progress for large quantities of iron, and an adequate supply of rolling stock. The rails for the division connecting the Company's coal mines with the Chicago and Northwestern Line are all on the ground, and being rapidly laid; so that the Company will shortly be delivering their coal, for which they have contracts covering all they can mine this season.

The Capital Stock, fixed at Nine Millions, is already largely subscribed for, and the remainder is going into the hands of individuals along the route, or being taken by the counties and towns through which the road passes. The entire capital will, without doubt, be soon taken, and the subscription closed.

The Bonds are a first and only lien of \$21,000 per mile upon 400 miles of railroad, traversing the richest and most populous district of Illinois, upon the Company's franchises, and property of every description, including 20,000 acres of valuable Coal Lands, partly owned in fee and partly leased for 50 years, and estimated to contain one hundred million tons of Coal. Each Bond is for \$1000, or £200 sterling, and is convertible into Stock of the Company at the option of the holder. The interest is payable on Feb. 1st and Aug. 1st.

The Trustees for the Bondholders is the Union Trust Company of New York. Arrangements have been perfected by which a considerable part of this Loan is likely to be placed in Europe, and only a small portion of the issue will remain to be disposed of at home.

Parties subscribing at once will secure the Gold premium on the coupon of Feb. 1st, which is equal to a reduction of one per cent. on the price of the Bonds.

We are authorized to offer what remains of these Bonds at 97½ and accrued interest in currency; at which price, considering the soundness of the enterprise and the ample security of the Loan, the Bonds must be regarded as the cheapest and best investment on the market.

Other approved Securities received in exchange at market rates.

Pamphlets giving full information sent on application.

The Bonds may be had at the office of the Company, 12 Wall Street, and of HENRY CLEWS & CO., Bankers, 62 Wall Street, New York.

Jan. 7.

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Marrriages.

In Rockville, Ct., by Rev. J. W. Willett, Nov. 24, Henry E. Silcox, of Rockville, and Miss Louise B. Church, of Houshite, Ct.; Nov. 26, Hudson Austin and Miss Mary E. Bartlett, both of Coventry; Dec. 16, David F. Norton, of Bristol, Ct., and Miss Mary A. Rogers, of Tolland, Ct.

In Dudley, Mass., Dec. 24, by Rev. W. F. Lacount, Richard Collings to Miss Susan Carmichael, both of Boston.

In Saugus, Dec. 19, by Rev. Piny Wood. John Hirst to Miss Mary Hilton, both of Saugus.

In Oxford, Dec. 23, by Rev. I. S. Cushman, Marquis L. Hervey, of Binghamton, N. Y., and Mary A. Nichols, of Oxford.

In Rumney, N. H., Dec. 16, by Rev. J. Hooper, Edward Dean, of Haverhill, N. H., to Miss Gertrude Wall, of Rumney. No cards.

In Marlboro', Dec. 23, by Rev. W. W. Colburn, Charles B. Greenwood to Miss Aithes K. Parmenter, both of Marlboro', Mass.

In Kennebunk, Me., Dec. 21, by John Collins, William H. Adjutant to Miss Ellen F. Littlefield, both of Kennebunk.

In Southport, Me., Dec. 6, by Rev. Thomas Cookson, Anson C. Jones to Miss Susan A. Matthews, both of Southport.

In Duxbury, Dec. 6, by Rev. R. Othman, Benjamin S. Jenkins, of Plymouth, to Miss Annie H. Delano, of Duxbury.

In this city, Dec. 15, by Rev. J. A. M. Chapman, Austin Harris, of East Machias, Me., to Emily F. Pope, of Boston.

In Guil. Dec. 17, by Rev. A. Baylies, William C. Marvel to Miss Martha J. Deane, both of Guil.

In Wayne, Dec. 20, by Rev. J. H. Masterman, Samuel Jennings and Mrs. Laura M. Gilmore.

In Harro, Mass., Dec. 18, by Rev. F. T. George, Lyman G. Holden to Miss Ann Caries, all of Oakham.

In Watertown, Dec. 15, by Rev. Daniel Richards, Geo. W. Johnson to Miss Estella E. Temple.

In Bristol, Me., Nov. 6, by Rev. Jonathan Benn, Wm. H. Wheeler, of Boothbay, to Miss Flora A. Perkins, of Bristol; Dec. 20, Wilbur Lewis to Miss Emily M. Ervine, both of Bristol; Dec. 20, John J. McIntyre to Laura J. Myers, both of Bristol.

In Chelsea, Dec. 13, by Rev. W. N. Richardson, Charles W. Owen, of Chelsea, to Miss Rachel A. Potter, of Boston.

In Methuen, Dec. 5, by Rev. L. L. Eastman, James T. Mann, of Malden, to Miss Lucy A. Grant, of Methuen.

In Lunenburg, Mass., Dec. 18, by Rev. J. L. Locke, Martin Sanderson to Miss Elvira P. S. Brown, both of Worcester.

ZION'S HERALD.

In Nantucket, Nov. 22, by Rev. Wm. H. Starr, Rev. James E. Crawford to Mrs. Rebecca Pierce, both of Nantucket; also, by the same, Joseph L. Weeks, of Falmouth, to Lydia B. Swain, of Nantucket.

In Chelsea, Dec. 12, by Rev. A. F. Herriek, Richard W. Curry to Mrs. Rosella Woodbury.

In Quincy, Dec. 20, by Rev. C. S. Nutter, Samuel B. Brown to Miss Emily S. Cushing, both of Quincy.

In the M. E. Church, Swanton, Vt., Sunday, Dec. 6, by Rev. H. F. Austin, Leonard Heffron, of Newton, Mass., to Miss Sarah M. Cole, of Swanton; by the same, at the Parsonage, Swanton, Nov. 25, George W. Mitchell, of Frelighsburg, P. Q., to Miss Martha M. Cook, of St. Armand, P. Q.

In Cape Elizabeth, by Rev. F. C. Ayer, Oct. 20, Franklin S. Libby, of Scarborough, to Miss Nancy G. Dow, of C. E.; Nov. 10, Kara R. Wright to Miss Lucy E. Libby, both of C. E.; Nov. 25, Benjamin R. Lombard to Miss Sarah A. Tetherly, both of C. E.

In Marshfield, Mass., Dec. 24, by Rev. J. C. Cronack, Charles H. Taylor, to Miss Alice J. Thomas, both of Marshfield.

In Somerville, Dec. 3, by Rev. A. Gould, Charles M. Dougherty of Cambridge, to Miss Jane White, of Somerville; Dec. 5, Albert Young to Miss Georgia Knowlton, both of Somerville.

In Fall River, Dec. 24, by Rev. J. D. King, Alvin C. Seymour, to Miss Hannah S. Gray, both of Fall River.

In Kennebunk, Me., Dec. 25, by Rev. J. Roscoe Day, Charles L. Blakney to Miss Lizzie R. Jackson, both of Kennebunk.

In Putnam, Ct., Dec. 12, by Rev. Robert Clark, Wellington Keith to Mrs. Catherine Drury, both of Worcester, Mass.; Dec. 22, Joseph Dawson, of Central Village, to Miss Sarah Lacey, of Putnam; Dec. 24, James Richmond, Jr., to Miss Jane White, both of Putnam.

In Dedham, Dec. 24, by Rev. A. B. Smart, J. Edgar May to Miss Ida A. E. Nickerson, both of Dedham.

In Hyde Park, Nov. 9, by Rev. N. T. Whittaker, Henry Routley to Mrs. Mary E. Davenport; Dec. 12, Frank A. Noyes to Miss Sarah A. Hill, all of Hyde Park.

In Plymouth, Dec. 24, by Rev. S. F. Whildens, Ezra A. Harlow, of Middleboro', to Miss Emma G. Ellis, of Plymouth.

In South Middleboro', Dec. 26, Ephraim H. Gammons, of South Middleboro', to Miss Emma J. Atwood, of South Carver.

In Marblehead, Dec. 24, by Rev. Z. A. Mudge, assisted by Rev. Mr. Woodbridge, of the Episcopal Church, Rev. William H. Formosa, of the Philadelphia Conference, to Mary Abby Orne, of Marblehead. By the same, on same evening, George W. Carey to Mary L. Foss, both of Marblehead.

In Chelsea, Dec. 24, by Rev. A. F. Herriek Alfred H. Bolster, of Springfield, Vt., to Miss Valeria Wetherbee, of Chelsea; George F. Henderson to Miss Lizzie J. Tyler, both of Chelsea.

In Whitinsville, by Rev. R. G. Adams, Edward A. Smith to Miss Susan T. Freeman, both of Whitinsville.

In North Truro, Dec. 10, by Rev. Charles Stokes, Ephraim H. Collins to Miss Elizabeth F. Lombard, both of Truro.

In East Boston, Dec. 24, by Rev. W. R. Clark, William B. Cannon to Mary E. Hight.

In Boston Highlands, Dec. 5, by Rev. A. McKown, Andrew McKinley to Mrs. Sarah Neven, both of Boston; Dec. 24, John N. Pickett to Miss Eliza Dodge, both of Boston, formerly of Nova Scotia.

In Boston, Dec. 24, by Rev. A. McKown, Moses H. Jones to Miss M. Jennie Hayes.

In Greenland, Nov. 26, by Rev. A. C. Manson, Frank R. Mitchell, of Charlestown, Mass., to Anna M. Hall, of Greenland; William H. Lord, of Greenland, to Miss Florence W. Rand, of Rye; Dec. 25, Joseph T. Smart to Miss Sarah E. Prior, both of Stratham.

In Enfield, N. H., Nov. 9, by Wm. H. Stuart, B. F. Denison to Miss Annie W. Johnson; Albert R. Putnam to Miss Carrie E. Smith; Dec. 21, George W. Manchester to Miss Ada W. Woodbury, all of Enfield.

In West Farms, Canaan, N. H., Dec. 24, John W. Philbrick to Miss Emeline Clark, both of Canaan.

Deaths.

In Chelsea, Dec. 9, suddenly, Della L., wife of Rev. Moseley Dwight, aged 55 years.

In Springfield, Vt., Nov. 25, Lyman Hulet, died in peace, aged 58 years; Dec. 14, Lucy, wife of Daniel Thompson, fell asleep in Jesus, aged 71 years and 10 months.

In East Boston, Dec. 27, of consumption, D. Webster Pease, son of Rev. B. F. Pease, aged 16 years and 2 months.

Church Register.

QUARTERLY MEETINGS.

BOSTON DISTRICT - FOURTH QUARTER.

January 11. Hanover St. - 14. Meridian St. - 10, 17, A. M. Saratoga St. - 17, P. M. Winthrop. - 18. Walnut St. - 20. Grace Church. - 23, 24, A. M. Dorchester. - 24, P. M. Neponset. - 24, Eve. Quincy Point. - 25, M. Bellingham. - 27. Warren St. - 29. Hopkinton. - 30, 31, A. M. Milford. - 31, P. M. Mendon.

February 1. Holliston. - 3. Watertown. - 4. Newton Corner. - 6, 7, A. M. West Medway. - 7, P. M. So. Walpole. - 8. Centenary Ch. - 10. Dorchester St. - 13, 14, A. M. Tremont St. - 14, P. M. Church St. - 17. Newton Upper Falls. - 19. A. M. Abundant 10 months. Hyde Park. - 21, P. M. Dedham. - 22. Jamaica Plain. - 24. Newtonville. - 27. Asahet. - 28, A. M. Sudbury. - 28, P. M. Saxtonville. - 28. Eve. Cohasset.

March 1. Bromfield St. - 5, P. M. Rock Bottom. - 5. Eve. Hudson. - 6, 7, A. M. Marlborough. - 7, P. M. Westborough. - 8. Haver St. - 10. Natick. - 11. Ashland. - 13, 14, A. M. Waltham. - 14, P. M. Weston.

The Pastors are requested to see that all the reports of Trustees, Stewards and Committees be prepared as required by the new discipline.

NEWTONVILLE, Dec. 25, 1893. L. R. THAYER, P. E.

PISCATAQUIS MINISTERIAL ASSOCIATION. - Members of this Association, on arriving at Stetson, will please call at Bro. Sylvester's, near the meeting-house, to be directed to their boarding-places.

Exeter, Dec. 28. M. D. MATHEWS.

JAMAICA PLAIN M. E. CHURCH. - A Levee will be held in the new Town Hall, Jamaica Plain, on Thursday evening, January 14, in aid of the erection of a new edifice for the above church. Exercises will consist of speeches, music, and select readings. A designation from the Little Wanderers' Home will sing; and it is expected that Father Kemp, with some of his Old Folks, will be present and take part in the exercises. An original poem will be read by Mr. C. H. St. John, assistant editor of "Zion's Herald." A collection will be served at close of the entertainment. The horse cars leave the Tremont House, Boston, 10 minutes before and 20 minutes after the hour, passing by the Hall. Steam cars leave Providence Depot at 6.30 and 7.30; return at 9.17 and 10.17. Tickets \$1.00, for sale by J. P. Magee, 5 Cornhill.

Business Notices.

BROWN'S BRONCHIAL TROCHES, for Pulmonary and Asthmatic disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try "The Trochee," a simple remedy which is in almost every case effectual.

Jan 7 1t 44

FOR ALL THOSE DISTRESSING AND AFFLICTING MALADIES which originate in Scrofula, or an enfeebled or vitiated state of the blood, nothing can equal the tonic and purifying effect of Dr. Anders' Iodine Water, a pure solution of Iodine dissolved in pure water without a solvent.

Jan 7 1t 16

ROSEUM given instant relief and certain cure (without sneezing) for CATARRH, Headache, Fainting, or Cold in the Head and Throat. It makes the breath sweet and fragrant. No person should be without it. Price 50 cts. Sold by all Druggists or mailed free. Address Dr. SAM'L YOUNG, Lowell, Mass.

Dec. 31. 4t. 71

CARPETS. - Just received from the Forced Sale, 100 pieces English Tapestries for \$1.50 per yard. 100 pieces Cottage Carpet for 50 cents per yard. 125 pieces of Ingrain Carpets for 75 cents per yard. 90 pieces of Superfine Carpet for \$1.25 per yard. 50 pieces imperfect Ingrain for 60 to 80 cents per yard. An invoice of superb Three-ply very cheap. 400 rolls oil Cloth, 50 to 75 cents per yard. Also an invoice of Stair Carpeting for about half value.

NEW ENGLAND CARPET CO. 11. Dec. 31. 4t. 15. 75 Hanover Street.

A HOLIDAY PRESENT. - Ladies and gentlemen, young and old, desirous of having their hair beautiful for the Holidays, should use a bottle of CHEVALIER'S LIFE FOR THE HAIR at once. Read Chevalier's Treatise on the Hair. Free to all. Given away at the Drug Stores, or sent by mail free. This book should be read by every person. It teaches to cultivate and have beautiful hair, and restore gray hair to its original color, stop its falling out, removes all irritation or dandruff from the scalp, thus keeping the hair beautiful to the latest period of life. SARAH A. CHEVALIER, M.D., 1129 Broadway, N. Y.

Dec 3 6t 89

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists. 17. May 1.

APPLETON'S ILLUSTRATED ALMANAC. - The Appletons are now prepared to deliver their new Almanac in any quantities. The experiment is successful beyond the publishers' most sanguine expectations. As many as 5,000 copies have been taken in single orders. Its illustrations and literary contents, as well as its astronomical calculations, are adapted to the tastes and requirements of the whole American people - not to those of a particular latitude or section of the country.

Nov. 26. 1t. 224.

COLGATE & CO.'s Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.

June 25. 17.

CHRISTMAS AND NEW YEAR'S PRESENTS. - Gents, Ladies, Boys, Misses, and Children's Boots, Shoes, Rubbers, and Slippers selling at very low prices at Newcomb's, 166 Hanover St., Boston.

Dec. 24. 3t. 133

Commercial.

MONDAY, JAN. 4. MONEY. - Many of the banks have shut down on discounting altogether, and most of them are doing just as little as possible. Borrowers are generally prepared to wait until the pinch is over.

There has been little, if any change in the rates, banks charging their depositors 7 to 7 1/2 per cent., and outside paper taking the usual wide range. Government bonds are firmer, and prices 1/8 to 1/2 per cent. better. The Gold Market has also exhibited more firmness, the price having advanced from 134 1/2 to 135 1/2.

GENERAL MARKET. - For cotton the market is firm, and prices 1/2 to 1/4 higher. There is a fair demand, at prices ranging from 24 cents for ordinary to 28c. for good middling. The market for Corn is firm. Flour exhibits no improvement, and the prices rule in buyers' favor. We quote superfine at \$5.75 to \$6.25; common extras, \$6.75 to \$7.50; medium extras, \$7.25 to \$8.25; choice St. Louis, \$11.50 to \$12.00. For provisions the market is very quiet and the transactions are mostly in small quantities. Clear pork \$28.50 to \$29.50 per bbl. for No. 1 and 2 city packed; mess \$28; extra prime, \$21.50 to \$22. Beef, extra mess, \$18 to \$19 per bbl.; family plates, \$22.50 to \$23. Lard, 17 1/2 to 17 3/4. Smoked hams, 15 to 16c. In butter there is some inquiry from the jobbing trade, and sales are made of small lots at full prices. Common Western and Canada, 32 to 35c; choice, 38 to 40c; New York and Vermont, 38 to 42c; full, 45 to 48c. There is no change to notice in cheese, and all grades are firmly held. Fine factory, 20c; New York and Vermont, 19c; Worcester County, 18 to 20c. The demand for dressed hogs is not large, and the supply corresponds. Fresh beef is dull and the market unsatisfactory to commission men. Mutton and lamb continue in good request. Beans are selling slowly. Potatoes dull and prices easier, at 80 to 90c. Apples are firm and active. Eggs are in good demand and the market is firm at 48c. for fresh laid. The poultry market continues to be overstocked, and prices are consequently weak. Chickens are not so plenty as turkeys, and command higher prices. For hay there exists a steady demand from prime Eastern and Northern, at \$24 to \$25 per ton, while inferior qualities sell at \$16 to \$18 per ton. Mackerel firm. Cod fish quiet.

CERTIFICATES OF MEMBERSHIP.

THIS book contains two hundred Certificates, on the best of paper, and its margin forms a record, showing Date, Time of Removal, To what Place, and the Pastor's Name. Duplicates can be used for Notification as ordered by the last General Conference.

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S. W. THOMAS, Agent, Methodist Episcopal Book Room, No. 1018 Arch Street, Philadelphia. Jan 7

\$10 A DAY FOR ALL. - STENCIL TOOLS. SAMPLES FREE. Address A. J. FULLAN, Springfield, Vt. 44 4t Dec 24

PREMIUMS FOR NEW SUBSCRIBERS.

AMERICAN ORGANS.

For 100 new subscribers and \$300, a 5 octave single reed Organ, price \$125.

"175 new subscribers and \$437, a double reed Organ, price \$200.

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For 50 new subscribers at \$2.50 each a No. 1 Machine, price \$63.

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MCCLENTOCK & STRONG'S CYCLOPEDIA.

For 6 new subscribers and \$15, 1st or 2d Vols in Sheep.

"12 new subscribers and \$30, 1st and 2d Vols. in sheep.

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For 6 new subscribers and \$15, any volume of Lange's Commentary.

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Or \$1 will be allowed towards the payment of any book published by the Methodist Book Concern for each new subscriber and \$2.50.

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To ministers we will give in addition to their regular commissions, For 8 new subscribers, Riverside Magazine.

"18 new subscribers, 1 Vol. Cyclopaedia.

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"15 new subscribers, any volume of Lange's Commentary.

For 2 new subscribers and \$5.00 we will send your choice of Russell's 3 splendid engravings, "American Methodism," "Babe of Bethlehem," or "From Shore to Shore." Price \$2.00 per copy.

For 1 new subscriber and \$2.50 we will send a copy of THE BISHOPS OF THE METHODIST EPISCOPAL CHURCH, a fine steel engraving, price \$1.50.

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For 2 new subscribers and \$5.00, "How not to be Sick," price \$2.00; or, "The Philosophy of Eating," price \$2.00.

For 4 new subscribers, the set, price \$4.00.

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For every new subscriber at \$2.50 we will allow \$1.50 towards one of Hallet, Davis & Co.'s Pianos. If subscribers enough cannot be found, the balance may be paid in cash.

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Dec 24 3t

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PITMAN & CO.

Jan 7 1t

317

HAVE COURAGE TO SAY NO.

You're starting to-day on life's journey, Along on the highway of life; You'll meet with a thousand temptations; Each city with evil is rife. This world is a stage of excitement; There's danger wherever you go. But if you are tempted in weakness, Have courage, my boy, to say No.

The siren's sweet song may allure you; Beware of her cunning and art; Whenever you see her approaching, Be guarded and haste to depart. The billiard saloons are inviting, Decked out in their tinsel and show; You may be invited to enter; Have courage, my boy, to say No.

The bright ruby wine may be offered - No matter how tempting it be, From poison that stings like an adder, My boy, have the courage to flee. The gambling halls are before you, Their lights, how they dance to and fro, If you should be tempted to enter, Think twice, even thrice, ere you go.

In courage alone lies your safety When you the long journey begin, And trust in a Heavenly Father * Will keep you unspotted from sin. Temptations will go on increasing, As streams from a rivulet flow, But if you are true to your manhood, Have the courage, my boy, to say No.

The danger of "being in the wrong box" has been curiously illustrated lately by a bewildered jurymen, who had the same name as one of the prisoners about to be called up for judgment. Hearing himself called, as he supposed, he meekly answered, "Go into the dock," said the judge, and into the dock he was shoved. "It's all a mistake," cried the hapless man, only to be sternly silenced with "Read the charge." The charge was read, and the astounded jurymen was told to hold up his hand and plead. "But, my lord!" he cried again, "I'm not" - the wretched Briton stammered out, whereupon again he was ordered to be silent, and a plea of "not guilty" was duly entered. A little more, and he might have found himself sentenced and locked up; but gathering breath from despair, he broke forth at last with the explanation that he was really a jurymen, and not a prisoner.

MR. PEABODY AND THE LONDON POOR. Mr. Peabody has just given another munificent donation to the poor of London. In a letter addressed to Lord Stanley and the trustees appointed under the former deeds of gift, he announces that he is desirous of adding to the fund a further sum of 100,000.

"In contemplation of this I purchased, about three years ago, a tract of freehold building-land of about fifteen acres in extent, at Brixton, near the City of London School, easily accessible, and within a few minutes' walk of frequent trains to and from London. This land has increased in value, and can now be let on building leases of eighty years at rents producing about 8 per cent. per annum on the cost, which is 16,285l. 17s. 3d. This land I propose to convey to you with the same powers as are conferred by the deed over the other property of this trust, and with discretion to you either to deal with it as a source of income by letting it or any portion of it on lease, or should you deem it expedient, to retain it in your own hands as sites for dwellings to be erected by the trust."

The concluding passage of the letter expresses a hope that the trustees "will see manifested in this further donation, an expression of his entire satisfaction with the manner in which they have conducted the affairs of the trusts." Mr. Peabody's donations to the poor of London now amount to 350,000l.

The captain of a whaler told one of the wretched native inhabitants of Greenland, that he sincerely pitied the miserable life to which he was condemned. "Miserable!" exclaimed the philosophic savage; "I have always had a fish-bone through my nose, and plenty of train oil to drink; what more could I desire?"

ZION'S HERALD.

THE UNION PACIFIC RAILROAD COMPANY

OFFER A LIMITED AMOUNT OF THEIR
FIRST MORTGAGE BONDS
AT PAR.
NINE HUNDRED AND SIXTY MILES

Of the line West from Omaha are now completed, and the work is going on through the winter. As the distance between the finished portion of the Union and Central Pacific Railroads is now less than 400 miles, and both companies are pushing forward the work with great energy, employing over 30,000 men, there can be no doubt that the whole

GRAND LINE TO THE PACIFIC
WILL BE OPEN FOR BUSINESS IN THE
SUMMER OF 1869.

The regular Government Commissioners have pronounced the Union Pacific Railroad to be FIRST CLASS in every respect, and the Special Commission appointed by the President, says:

"Taken as a whole, THE UNION PACIFIC RAILROAD HAS BEEN WELL CONSTRUCTED, AND THE GENERAL ROUTE FOR THE LINE EXCEEDINGLY WELL SELECTED. The energy and perseverance with which the work has been urged forward, and the rapidity with which it has been executed, are without parallel in history, and in grandeur and magnitude of undertaking it has never been equaled." The Report states that any deficiencies that exist are only those incident to all new roads, and that could not have been avoided without materially retarding the progress of the great work. Such deficiencies are supplied by all railroad companies after the completion of the line, when and wherever experience shows them to be necessary. The Report concludes by saying that "the country has reason to congratulate itself that this great work of national importance is so rapidly approaching completion under such favorable auspices." The Company now have in use 137 locomotives and nearly 2,000 cars of all descriptions. A large additional equipment is ordered to be ready in the Spring. The grading is nearly completed, and ties distributed for 120 miles in advance of the western end of the track. Fully 120 miles of iron for new track are now delivered west of the Missouri River, and 30 miles more are en route. The total expenditures for construction purposes in advance of the completed portion of the road is not less than eight million dollars.

Besides a donation from the Government of 12,800 acres of land per mile, the Company is entitled to a subsidy in U. S. Bonds on its line as completed and accepted, at the average rate of about \$20,000 per mile, according to the difficulties encountered, for which the Government takes a second lien as security. The Company have already received \$22,158,000 of this subsidy, of which \$1,280,000 was paid Dec. 6th, and \$640,000 Dec. 14th.

Government Aid — Security of the Bonds.

By its charter, the Company is permitted to issue its own FIRST MORTGAGE BONDS to the same amount as the Government Bonds, and no more. These Bonds are a First Mortgage upon the whole road and all its equipments. Such a mortgage upon what, for a long time, will be the only railway connecting the Atlantic and Pacific States, takes the highest rank as a safe security. The earnings from the way or local business for the year ending June 30, 1868, on an average of 472 miles, were over FOUR MILLION DOLLARS, which, after paying all expenses, were much more than sufficient to cover all interest liability upon that distance, and the earnings for the last five months have been \$2,386,870. They would have been greater, if the road had not been taxed to its utmost capacity to transport its own materials for construction. The income from the great passenger travel, the China freights, and the supplies for the new Rocky Mountain States and Territories must be ample for all interest and other liabilities. No political action can reduce the rate of interest. It must remain for thirty years — six per cent. per annum in gold, now equal to between eight and nine per cent. in currency. The principal is then payable in gold. If a bond with such guarantee were issued by the Government, its market price would not be less than from 20 to 25 per cent. premium. As these bonds are issued under Government authority and supervision, upon what is very largely a Government work, they must ultimately approach Government prices. No other corporate bonds are made so secure.

The price for the present is PAR.
Subscriptions will be received at the

COMPANY'S OFFICE,
No. 20 NASSAU STREET,
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JOHN J. CISCO & SON, Bankers,
No. 59 WALL STREET,
And by the Company's advertised agents
throughout the United States.

Bonds sent free, but parties subscribing through local agents, will look to them for their safe delivery.

A NEW PAMPHLET AND MAP was issued Oct. 1st, containing a report of the progress of the work to that date, and a more complete statement in relation to the value of the bonds than can be given in an advertisement, which will be sent free on application at the Company's office, or to any of the advertised agents.

THE COUPONS OF THE
FIRST MORTGAGE BONDS

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NEW YORK.

Jan. 7. 4t.

HORACE GREELEY ON POLITICAL ECONOMY.

GREELEY'S HISTORY OF THE WAR.

MR. GREELEY purposes to write, during the year 1869, an elementary work on Political Economy, wherein the policy of Protection to Home Industry will be explained and vindicated. This work will first be given to the public through successive issues of THE NEW YORK TRIBUNE, and will appear in all its editions, — DAILY, SEMI-WEEKLY, and WEEKLY. The work will contain the best results of the observations and study of a life-time, and, as the question of Protection to American Industry concerns our entire people, it will be looked for with great interest. In addition to this work by Mr. Greeley, THE TRIBUNE has engaged George Geddes, one of the best and most successful farmers in the country, and other able writers on Agricultural subjects, to write regularly for its columns. The American Institute Farmers' Club will continue to be reported in THE SEMI-WEEKLY and WEEKLY TRIBUNE. No farmer who desires to till the soil with profit, and to know the progress constantly made in the science of his calling, can afford to neglect the advantages of a newspaper like THE WEEKLY TRIBUNE, especially when it unites with agriculture other features of interest and profit. THE WEEKLY TRIBUNE contains a summary of all that appears in THE DAILY and SEMI-WEEKLY editions, while in addition it is made to address itself to the wants of the great farming class. Reviews of new publications, and of what is new in music and the fine arts; letters from different parts of the world, — some of them of rare interest to the farmer, as showing the progress of agriculture in other countries; editorial essays on all topics of home and foreign interest, together with full and carefully printed reports of the markets, will be furnished from week to week, and at a lower price than that of any other newspaper in America. By pursuing this policy THE WEEKLY TRIBUNE has attained its present commanding influence and circulation, and we enter upon the new year with an assurance to our readers that no pains and no expense will be spared to give it still greater usefulness and power, and to make it a yet more welcome visitor to every fireside in the land.

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HISTORY OF THE WAR.

THE TRIBUNE also proposes to send "The American Conflict," by Horace Greeley, in 2 Vols. of 645 and 782 pages respectively, to clubs on terms stated below. This history has received from all quarters the highest commendations for accuracy of statement and fullness of detail. It is substantially bound, and must be deemed a valuable addition to any library. These volumes should be placed in every School District library in the land, and each school contains scholars who can, with a few hours of attention, raise a Tribune Club and secure the history. Almost any one who wishes can now obtain it by giving a few hours to procuring subscriptions for THE TRIBUNE among his friends and neighbors, and we hope many will be incited to do so. The work will be promptly forwarded, prepaid, by express or by mail, on receipt of the required subscriptions.

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will find due space given in this Journal to flower culture, whether in summer or winter. The conservatory of the rich and the flower patch of the day-laborer will be both subjects of consideration and of such suggestions as experienced flower-growers or inventive amateurs can supply. This Department of the Journal will be under the supervision of a practical gardener and accomplished botanist.

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whether relating to parterres of flowers, or to the lay out of an estate, will be subject to special attention, and every number of the journal will have some one or more illustrations to further and to inform taste in this direction.

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will be represented by a design each week, and in the course of the year we shall hope to give a series of examples of every style of Rural Building, from a rustic arbor to a village church.

Plans of Country Homes which are noted for their attractiveness will be given from time to time, as also of Cemeteries, Parks, Village Greens, and such objects of domestic and foreign interest, whether of planting or road-making—as shall make them worthy of study.

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